

*“Expel them (i.e. the women) from the Masjid, just as Allah Ta`ala had expelled them (i.e. women).” –*

*The Sunnah as Espoused by Hadhrat Ibn Masood  
(Radhiyallahu Anhu)*

# **DEFILING THE MASAAJID WITH JEANS AND TOPS – PROSTITUTE ATTIRE!!!**



**A BRIEF RESPONSE TO THE WOMEN WHO ARE  
WAQF TO SHAITAAN**

**JAMIATUL ULAMA NORTHERN CAPE**

**jamiatnc@gmail.com | ifta@jamiatnc.co.za**

**www.jamiatnc.co.za**

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## FOREWORD

We praise Allah Subhaanahu Wa Ta'ala Who has commanded women to remain glued to their homes, and Who has honoured the Sahaabah Radhiyallahu Anhum in the Qur'aan at several places.

Durood and Salaams unto our Master and Leader, Muhammed Sallallahu Alayhi Wasallam who unequivocally stated: *"The closest a woman is unto Allah is in the innermost corner of her home."*

Nabi Sallallahu Alayhi Wasallam also explicitly said *"My Sahaabah are like stars. Whichever one of them you follow, you will be rightly guided."* Nabi Sallallahu Alayhi Wasallam instructed us to hold on to the Sunnah of the Sahaabah.

Alhamdulillah, this is the third booklet presented to you on the topic of women attending the Masaajid and the Eidgah. The first two booklets were:

- 1) Women attending the Eidgah – Response to Habibia Soofie Mosque.
- 2) Honouring Islam and the Deen by banning women from the Masaajid – Response to Nuraan Davids.

Both books are available on our website.

Besides the above, the Ulama-e-Haq have prepared many other booklets in refutation of the deviates on the topic of women attending the Masaajid. And Insha Allah, many more booklets and articles shall be prepared on this topic.

In this era of *Fitnah* (temptation) and *Fasaad* (corruption) it has been observed that more and more Muslims are being misled by those who promote and encourage women to attend the Masaajid.

Many treatises, articles, books, etc. have already been written which conclusively prove that it is Haraam for women to attend the Masaajid. Hitherto, no one has been able to refute any of the treatises written by the Ulama-e-Haq.

However, in view of their impotency of refuting the Haqq, deviates are trying new Shaitaani tricks in order to establish a hallucinated ‘permissibility’ of women attending the Masaajid in this belated 21<sup>st</sup> Century of *Fitnah and Fasaad* (temptation and corruption).

Since they are hell-bent on trying to forge a basis – albeit fruitlessly – for the alleged permissibility of women attending the Masaajid, Eidgah, etc. in this belated era in which immorality preponderates, they have opened up several cans of worms for the consumption of the ignorant. Since those ‘worms’ are dipped in sugar and colouring, the ignorant and unwary – who do not understand the high rank of the

Sahaabah Radhiyallahu Anhum – relish on those worms which the deviates feed to them.

It is an irrefutable fact that the Sahaabah Radhiyallahu Anhum banned women from the Masaajid. However, it is observed that many Muslims are not honouring the Sahaabah Radhiyallahu Anhum, especially when it comes to the issue of women attending the Masaajid!!!

In view of such satanic aberration, it is necessary for the Ulama-e-Haq to take up cudgels against such Shaitaani characters. After all, deviation is indeed the ‘Tabligh’ of Shaitaan and his cronies.

Shaitaan whispers into their minds ‘rubbish’ and accordingly they write ‘open letters’ of drivel, quoting unwanted and selective translations of the weak arguments of Ibn Hazm which are nothing but skulduggery and chicanery, and not-to-forget the puny drivel and frail arguments of Jasser Auda and Akram Nadwi which are currently being refuted in detail by the Ulama-e-Haqq!!!

Thus, keeping in mind the honour of the Sahaabah Radhiyallahu Anhum, this refutation is presented to the Ahle-Haqq – those who are really interested in the Shariah. And Insha Allah, many more booklets and articles shall be prepared on this topic. Those deviates who are promoting the permissibility of women attending the Masaajid have hitherto, not been able to

present even a single valid argument for their stance.  
All their arguments are specious and baseless.

Insha Allah, all their arguments will be refuted and  
their Shaitaani deception will be exposed.

Jamiatul Ulama Northern Cape

24 Muharram 1443

2 September 2021

# INTRODUCTION

**Nabi Sallallahu Alayhi Wasallam said:**  
***“Women are the traps of Shaitaan.”***

With the Fadhl of Allah Ta’ala, this treatise is a brief refutation of the weak and apodalic (baseless) arguments of Ms Amra, Jasser Auda and their moronic Zindeeq ilk who are laboriously trying to concoct a ‘basis’ for the hallucinated permissibility of women attending the Masaajid, the Eidgah, etc.

Some *Be-hayaa* (shameless-immoral) *Faasiqah* (a woman who fragrantly and publicly commits sinful acts) who even travels shamelessly without a Mahram which is in direct conflict with the commands of Nabi Sallallahu Alayhi Wasallam, pretending to be a ‘*mujtahid*’ (obviously a fake one) had published a so-called response to some ‘Ulama’ on the topic of women attending the Masaajid.

The *ghuthaa* (flotsam and drivel) disseminated and propagated by the Shayaateen in the rubbish so-called response was entitled as ‘*An open letter I wrote to the Jamiatul Ulama KZN. Insha Allah you will find benefit too.*’

Insha Allah you will find immense benefit in this response to Ms Amra, who hallucinates that she understands Fiqh better than the Sahaabah, the Four



Math-habs, the thousands of Fuqaha, Muhadditheen, Mufasssireen, Ulama-e-Haq, etc. who prohibit women from the Masaajid and who categorically reject any *general permission* for women to attend the Masaajid.

Amra and Auda are peddling the misleading notion of the general permissibility of women attending the Masaajid – a stupid and rejected view not held by any Faqeeh in the history of Islam. It is a corrupt view which was not held by any Sahaabi and which is in total conflict with the Sunnah of Nabi Sallallahu Alayhi Wasallam!

In simple terms, the view of '*general permissibility of women attending the Masaajid*' is in conflict with the Shariah. There is no such corrupt view in the Shariah. For the last 1441 years, it is the first time that morons have come up with this satanic view.

Misinterpreting the Qur'aan and Ahaadeeth to postulate and prove the ***mardood*** opinion that women may generally attend the Masaajid, intermingle with men, deliver lectures to men, and adorn themselves when they attend the Masjid, etc. is clear-cut Kufr. This is implicit rejection of the Ahaadeeth. In fact, Jasser Auda misinterprets the Qur'aan to 'prove' that women may adorn themselves when they attend the Masaajid!!! And this Jasser Auda and his ilk of Zindeeqs are promoted by IPSA & Co!!!

The very Imaan of Jasser Auda is questionable. With his Jahannami views, he has ‘rejected’ the Qur’aan and Sunnah which renders him a Zindeeq. And those who ‘follow’ Jasser Auda are treading the same path of *Kufr* and *Zandaqah*. In this regard, the Faasiqaat, Faajiraat and Jaahilaat inanelly known as ‘*Women of Waqf*’ should take heed.

A *Zindeeq* is basically a non-Muslim. He professes to be a Muslim and believes that he is a Muslim. He performs Salaat and generally acts as a Muslim. However, he interprets and misinterprets the Qur’aan and Hadith in such a way that conflicts with the beliefs and practices which the Shariah teaches us.

He subjects the tenets of Islam to his personal opinion and fabricates ideas which are in conflict with the teachings which have come down to us from the time of Rasulullah (Sallallahu Alayhi Wasallam).

It should also be remembered that the Ulama-e-Haq do not fear the threats of Murtad lawyers who are promoting and defending the Kufr of the anti-patriarchal ‘*prostitutes and/or lesbians*’ and who are also planning to lure the Ulama-e-Haq to the Kuffaar courts over the issue of prohibiting women from frequenting the Masaajid, Eidgah, etc.!

The Shariah is clear on the prohibition of women attending the Masaajid and no moron lawyer is going to ‘cow’ the Ulama-e-Haq with his stupid moos and

woos in favour of lesbians and Zaaniyaat who oppose the Shariah and misinterpret the Qur'aan and Sunnah. Alhamdulillah, the Ulama-e-Haq do not fear shadows – least of all the dark and ominous shadows of anti-Shariah Zindeeq-idiots.

The very usage of the term '*open letter*' reeks of *Nafsaaniyyat*. Instead of attending to her '*Tazkiyyah*' which is *Fardh* according to the Qur'aan, she attacks the Ulama and promotes the rubbish drivel of Jasser Auda. The drivel of morons and Zindeeqs such as Akram Nadwi, Jasser Auda, etc. will be refuted in other detailed treatises *Insha Allah*.

She thinks that she has 'silenced' the Ulama with her disparate essay in a desperate bid to prove the permissibility of women attending the Masaajid.

Deviates, Zindeeqs, sciolists and all these female 'Mosque-invaders' should realise that they have failed and they will always fail to prove that it is permissible for women to attend the Masaajid. On the contrary, it has been proven over-and-over that it is **Haraam** for women to attend the Masaajid.

She had attempted to 'abrogate' the Fatwa of Prohibition of women attending the Masaajid which exists since the era of the Sahaabah Radhiyallahu Anhum – a solid and unassailable Fatwa which is based on the Usool of the Shariah handed to the

Sahaabah by Nabi Sallallahu Alayhi Wasallam himself.

She tries to override the *Ijmaa'* of the Sahaabah, the *Ijmaa'* of the four Math-habs, thousands of Aimmah-e-Mujtahideen, Fuqaha, Muhadditheen, Mufasssirreen, and the Ulama, etc. by presenting her lopsided and defective understanding of Usool-e-Fiqh. This speaks volumes of her shamelessness and shows that she hardly has any link with Fiqh and the Fuqaha. In fact, her links to the Shariah are very scant. This is explained in section one.

She impudently and slanderously also ropes in the name of Hadhrat Umar Radhiyallahu Anhu in her abortive attempt to prove the permissibility of women attending the Masaajid without realising that whatever she has quoted proves the direct opposite of what she is peddling in the name of Hadhrat Umar Radhiyallahu Anhu. Hadhrat Umar Radhiyallahu Anhu is famous for being against women attending the Masaajid. And this fact is garnered by those who are genuinely linked to Fiqh.

She then advertises her ignorance by quoting Hadhrat Aatikah Radhiyallahu Anha but she – either intentionally or ignorantly – does not mention why Hadhrat Aatika Radhiyallahu Anha stopped attending the Masaajid. Yet, she demands from the Ulama that they display ‘good scholarship’, honesty, etc. without realizing what a phony so-called student she is. She

thinks she will get away with all her baseless and disparaging accusations against the Ulama, etc. This is explained in section two.

She also makes a fool of herself in a stupid and unacademic attempt to discard the authentic Ahaadeeth which state that a woman's Salaat at home is better than her Salaat in the Masaajid. In this regard, she reveals her foolhardy ignorance to those who are acquainted with the science of Hadeeth. In section three, this is discussed.

Then she makes the huge blunder, if she is a Muslim, of trying to water down the authority of Hadhrat Ayesha Radhiyallahu Anha and her rock-solid Fatwa which was upheld by the Fuqaha as well as the Sahaabah of her era. She does not seem to realise that she is nothing in comparison to Hadhrat Ayesha Radhiyallahu Anha, who was a paragon of virtue and Hijaab! Hadhrat Ayesha Radhiyallahu Anha is no ordinary person as will be explained further. Section four is in defence and honour of the Fatwa of Hadhrat Ayesha Radhiyallahu Anha.

Furthermore, she unintelligently utilizes the names of Allamah Ibn Hajar Asqalaani and Allamah Ibn Qudaamah Rahimahumullah. Her recklessness does not allow her to realise that neither Allamah Ibn Hajar nor Allamah ibn Qudaamah hold the view of '*general permissibility*' which she is marketing for her 'boss' notoriously known as Shaitaan!

She also fails to realize that she is **NOT A MUJTAHID** and therefore she has no right to refer directly to the Qur'aan or Hadeeth for the sake of deriving Masaail. Aggravated is her misapplication of the Ahaadeeth and even the rejection of authentic Ahaadeeth by rubbishing them off as '*dhaeef*' (weak).

She intentionally and conveniently does not mention anywhere in her essay the conditions for the initial permissibility of women attending the Masaajid, because she knows that the conditions are not upheld in this age which brings one to the conclusion that it is Haraam for women to attend the Masaajid.

Accordingly, in her article she selectively and slanderously cites Imaam Maalik, Ibn Hajar Asqalaani and Ibn Qudaamah and hence, she hopelessly fails to present the views of any other Faqeeh on the specific issue of whether it is permissible or impermissible for women to attend the Masaajid, yet she accuses the Ulama of not sharing '*the full spectrum of opinions*'.

This is a clear indication of her status in the Shariah. It also shows her miserable failure in the academic sphere. Since she is unable to quote the views of the Fuqaha on the specific Mas'alah, it was merely eristic for her to make mention of Usool-e-Fiqh. She wants to score points no matter which devil she pleases.

At the very end of her essay, she betrays her audacity, contumacy and *ghabaawat* (morosity) with the following averment which stinks of *jahaalat* (ignorance), *takabbur* (pride) and *hamaaqat* (foolishness):

*“I hope that the above discussion will encourage the Jamiat and other Ulemah bodies to be more circumspect in their presentation of Islamic teachings in the future, insha Allah. Good scholarship requires honesty.....”*

The ‘above discussion’ refers to her stupid essay which she wrote in ‘response’ to JamiatKZN. She deceives herself by believing that she has satanically succeeded in refuting the JamiatKZN and that she has also achieved (most probably in her dreams) the diabolic aim of making the Ulama-e-Haq acquiescent to sciolists and *Juhala* (ignoramuses) who don’t know head or tail of the Shariah and its *Usools* (principles).

According to Ms Amra, the Ulama-e-Haq who prohibit women from attending the Masaajid, are not circumspect in the presentation of Islamic teachings, not honest, etc. etc.

Her criticism brings within its scope all the innumerable Fuqaha who have issued Fataawa against women attending the Masaajid. Exacerbating her baseless criticism, she attacks Hadhrat Ayesha Radhiyallahu Anha like a Shia Kaafir.

Alhamdulillah, when Allah Ta'ala wishes that a certain person must be exposed, then Allah Ta'ala creates the circumstances also for such an exposure. When non-entities pretend to be Ulama and they speak on issues in which they are wholly unqualified, they make a mess of the topic with all their ignorance.

Her 'open letter' is heavily flawed. Despite the baselessness of Amra's arguments as will be explained further on Insha Allah, the casuistry and chicanery of her write-up would not be detected by many people, especially non-Ulama.

Considering all of this, it is necessary to respond to her. In the blessed words of Nabi Sallallahu Alayhi Wasallam:

*“This Ilm (of the Shariah) will be borne by the pious of every successive generation. They (the Ulama-e-Haqq) will drive away from it (this Shariah) the interpolations of the deviates, the falsehood of the false-mongers and the interpretations of the ignoramuses.”* (Mishkaat)

## **THE JAMIATKZN'S POSITION**

Before responding to Amra's arguments, it is necessary for one to understand JamiatKZN's opinion which she had hopelessly attempted to respond to in



her ‘open essay’. At the end of their article which they emailed, The Jamiat KZN concluded as follows:

*“Thus, based on the above, women should not go to the Masjid for Salaat or attend the Eid Salaat as it is strongly discouraged in light of the fitna that is prevalent.”*

It is necessary to state that women are not only *strongly discouraged*, but women are totally prohibited from attending the Masaajid. **The Fatwa of the Shariah is that women are totally prohibited from attending the Masaajid.**

Whilst it is correct to say that ‘*women should not go to the Masjid for Salaat or attend the Eid Salaat*’, it is an injustice to Fiqh to be contented and satisfied by merely stating that females attending the Masaajid *is strongly discouraged!* The Fiqh Kutub place a total ban on females attending the Masaajid!

Fitnah is an *Illat* of Hurmat. Fitnah leads to Haraam. An act that leads to Haraam is not just discouraged. It is Haraam. The Qur’aan bears testimony to this. Their articles and opinions make it clear to the Ulama-e-Haq that both –Amra and Jamiat KZN – need to go study *Usool-e-Fiqh* properly and diligently under expert Muftis who really have the Ummah at heart.

Whatever leads to Zina is Haraam. And Allah Ta’ala prohibited Nabi Aadam Alayhis Salaam and Hadhrat

Hawwaa Alayhas Salaam from even going close to the tree which was forbidden for them to eat from! This is mentioned in the Qur'aan. And these are Usools of Fiqh which Amra and Jamiat KZN need to learn.

Why did the JamiatKZN not state clearly that it is impermissible for women to perform Salaat at the Masaajid? Why did they suffice with the 'ruling' of it being '*strongly discouraged in light of the fitna that is prevalent*'? Why not state the prohibition explicitly?

Why did they not say that it is Haraam for women to attend the Masaajid? The Hanafi Fuqaha clearly mention the view of impermissibility. Jamiat KZN should heed the following Fatwa of Allamah Ibn Hajar Rahimahullah which is food for thought for all Muftis, Sheikhs and Molvis who steer away from clearly and explicitly banning and prohibiting women from the Masaajid:

*“And, no one will hesitate in prohibiting women (from the Musjid, the Eidgah, the shopping malls, and emerging from the home in general) except a **ghabi (moron) who is a jaahil**, and who lacks ability in understanding the subtleties of the Shariah .....The correct verdict is categorical Tahreem (i.e. haraam for women to come to the Musjid), and this is the Fatwa. And, this in a nutshell is our (Shaa’fi’) Math-hab.”*  
**(Al-Fataawal Fiqhiyatul Kubra)**

Nevertheless, it should be noted that Jamiat KZN discourages women from attending the Masaajid and the Eidgah, whereas Ms Amra is of the opposite view. Both are morons according to Allamah Ibn Hajar Haitami Rahimahullah, but of different degrees!

As a result, ***Baatil*** (falsehood) has to be smashed and crushed with the *Fadhl* of Allah Subhaanahu Wa Ta'ala, as Allah Ta'ala clearly says:

***“We fling the Haqq on Baatil. Then it smashes its (i.e. Baatil’s) brains out. Then suddenly it vanishes.” (Qur’aan)***

# SECTION 1 – USOOL-E-FIQH & WOMEN ATTENDING THE MASAAJID

The position of the Shariah regarding women attending the Masaajid in this age and era of Fitnah and immorality, is that of ***hurmat*** (prohibition). It is **Haraam** for women to attend the Masaajid – whether young or old – for any Salaat or program whatsoever.

This Fatwa is mentioned copiously in the Kutub. For example, Allamah Aini states:

*“Women, be they young or old, are prohibited from attending the Musjid for Jamaat Salaat because this is an era of social decay and immorality.”*

The era which Allamah Aini speaks of is approximately 600 years ago. Today, it is exponentially worse! The prohibition is thus even clearer in this *zamaanah* (era).

The Shar’i Fatwa of proscribing women from the Masaajid is obviously in absolute conformity to the four Usool of the Shariah.

All four sources of the Shariah – ***Qur’aan, Sunnah, Ijmaa’ and Qiyaas*** – uphold the prohibition of women attending the Masaajid.

It should thus be patent that since innumerable Fuqaha have ruled against females attending the Masaajid, this ruling is undoubtedly in conformity to the **Principles of Fiqh** (*Usool-e-Fiqh*).

The Sahaabah were the foremost to have prohibited women from the Masaajid! Introducing the aspect of *Usool-e-Fiqh* with the silly hope of proving the imagined permissibility of women attending the Masaajid, implies that the Sahaabah (Radhiyallahu Anhum) were not acquainted with the Shariah – and such an implication is dangerous for one's Imaan.

But when a person does not have respect and honour for the Sahaabah, then such a deviate has the audacity of even attacking the Fataawa of the Sahaabah – and he even puts his Imaan at jeopardy by implicitly rejecting the *Ijmaa'* of the Sahaabah. It creates the impression that the Sahaabah were united on error, which only befits a person with Kaafir Shia-tendencies.

What is the purpose of introducing the argument of *Usool-e-Fiqh* when one knows that the Sahaabah Radhiyallahu Anhum unanimously banned women from the Masjid??? Such an audacious person is incapable of understanding that his/her '*Imaan*' is being dragged precariously towards Kufr by '*acting too big for one's boots*'.

# THE FATWA OF NABI SALLALLAHU ALAYHI WASALLAM

Nabi Sallallahu Alayhi Wasallam clearly said:

***“O People! Prohibit your women from coming to the Masjid dressed attractively and flirtatious.”***

The above Hadeeth is sufficient for people of intelligence. The Mubaarak words of Nabi Sallallahu Alayhi Wasallam substantiates the actions and Fataawa of the Sahaabah in banning women from the Masaajid and confirms the Hurmat of women attending the Masaajid – a prohibition upheld by all four Math-habs.

In fact, there is no need to proceed even further with a refutation of Amra’s futile essay. The above command of Nabi Sallallahu Alayhi Wasallam is intolerable to those who don’t seem to understand that the Masjid is the House of Allah and not a Zina university! The Masjid is a place of Ibaadat! It is not a place of entertainment, merrymaking, fun and futility.

In addition, the Sahaabah Radhiyallahu Anhum banned women from the Masaajid and the Fuqaha of all four Math-habs prohibit women from attending the Masaajid.

The Sahaabah and the Fuqaha of all ages were merely giving effect to the order of Rasulullah Sallallahu Alayhi Wasallam mentioned above. Thus, it should be clear that prohibiting women from the Masaajid, does not contradict any Usool or any foundational principle of Fiqh as alleged by Amra and others.

How can a person banning women from the Masaajid be contradicting an Usool when Nabi Sallallahu Alayhi Wasallam gave the explicit command to ban women from the Masaajid when they do not observe the strict conditions instructed by Nabi Sallallahu Alayhi Wasallam himself?

## **‘STUDIED’ USOOL-E-FIQH**

Amra has made a proudful and laughable claim that she ‘*studied Usul-ul-fiqh*’. So, were the hundreds and thousands of Fuqaha, Aimmah-e-Mujtahideen, Ulama, etc. – all of whom ruled against women attending the Masaajid– unaware of the Principles of Fiqh???

Obviously Not! In fact, these sciolists know absolutely nothing in comparison to the innumerable Fuqaha-e-Mujtahideen, Muhadditheen, etc. who were against women attending the Masaajid. Since they are amateurs dabbling in Fiqh, they don’t think before they write or speak.

The Fuqaha being the experts of Usool-e-Fiqh were against women attending the Masaajid. The term ‘Fuqaha’ refers to the experts of Fiqh. And amongst the Sahaabah, were the greatest of Fuqaha – which no one can ever match!

## ABROGATION

Trying to abrogate the Shariah which is the commands of Nabi Sallallahu Alayhi Wasallam as explained by the Fuqaha and moreso the Sahaabah, Amra avers:

*“I’m sure that you are well-versed in Usul yourself and will know that there is no abrogation of Qur’aan or Sunnah after the demise of the Prophet (SAW).”*

### **Response:**

1. The prohibition of women attending the Masaajid is in conformity to the Qur’aan and Sunnah. Hence, the talk of ‘abrogation’ is absolute bunkum. Nevertheless, let us go a bit further.

**2. Which Qur’aanic Aayat (Nauthu Billah) is being abrogated when women are proscribed from attending the Masaajid?** The Sahaabah Radhiyallahu Anhum banned women from the Masjid. So which Aayat of the Qur’aan or which Sunnah did the Sahaabah try to abrogate



(Nauthubillah)? What type of Shia argument is Amra peddling here?

As far as the Qur'aan is concerned, there is no Aayat in the Qur'aan which proves that women may attend the Masaajid! The Sahaabah understood the Qur'aan better than anyone else! And accordingly, they banned women from the Masaajid!

With this eristic argument, she actually implies that the Sahaabah Radhiyallahu Anhum acted in conflict with the Qur'aan!!! Is this the type of Shia-nonsense which she studied at the so-called 'Madina Institute' in Cape Town?

How shameless and impudent can a person be to imply that the Sahaabah acted in conflict with the Shariah? That is why she speaks of '*after the demise*' of Nabi Sallallahu Alayhi Wasallam!!!

If 'abrogation' means what Amra has understood, it will follow that the introduction of *Assalatu Khairum minannaum* in the Fajr Athaan by Hadhrat Umar (Radhiyallahu Anhu); the institution of the 20 raka't Taraaweeh in Jamaat as we perform today, and which was by the order of Hadhrat Umar (Radhiyallahu Anhu), and the introduction of the second Athaan on Jumuah introduced by Hadhrat Uthmaan (Radhiyallahu Anhu), etc., are all *baatil*. Yet the Ummah, including every Sahaabi, has adhered to

these practices ever since their introduction after the demise of Rasulullah (Sallallahu Alayhi Wasallam).

Amra is in no shape and has no qualification to resort to either the Qur'aan or the Sunnah. She has no understanding of the concept of the Sunnah. The age of *Ijtihaad* terminated with the ending of the *Khairul Quroon*. If morons of this age are unable to understand a Shar'i issue, then they are not entitled to negate the Shariah with their corrupt understanding of the Qur'aan and Sunnah.

**3. Which 'Sunnah' is being abrogated when women are banned from the Masaajid?** On the contrary, allowing women to attend the Masaajid conflicts with the Sunnah.

The Sahaabah Radhiyallahu Anhum understood the Ahaadeeth better than anyone else. It was never and will never ever be *Sunnah* for women to attend the Masaajid, Eidgah, etc. The claim of Sunnah is a blatant lie! **Can any Muslim in his right mind, except a Kaafir like a Shia, believe that the Sahaabah would have prohibited others from the Sunnah?**

As far as the 'Sunnah' is concerned, one needs to refer to the Fuqaha. One may not refer directly to Qur'aan and Hadeeth for Masaail. This is the function of the Mujtahideen. And Amra is not a Mujtahid! Since, she

is not a Mujtahid, she should not flaunt plastic ‘ijtihaad’.

The explanation of the Sunnah stated by the authorities of the Three Noble Ages is the Sunnah to follow. All ignoramuses must compulsorily submit to and accept the Shariah as it has been transmitted down the centuries from the time of the Sahaabah.

There is no room for reinterpretation and for structuring a new Shariah. There is absolutely no scope for introducing new laws in the place of existing laws which have been reliably transmitted by authentic narration down the long corridor of Islamic history from the age of the Sahaabah.

It is ludicrous to even entertain any Shia-influenced idea of the Sahaabah abrogating the ‘Sunnah’ or the ‘Qur’aan’ after the demise of Nabi Sallallahu Alayhi Wasallam. **The Sahaabah were the staunchest on the Sunnah. Had it not been for the Sahaabah, there would have been no Deen left.** Does Amra and all other morons hallucinate that they understood the Sunnah better than the Sahaabah? The arguments of the Zindeeqs are thus baseless.

4. By banning women from the Masaajid, one is not ‘abrogating’ the Qur’aan or Sunnah of Nabi Sallallahu Alayhi Wasallam. By allowing women at the Masaajid, one is actually trying to abrogate, cancel

and discard the Qur'anic rulings and the Sunnah of Rasulullah Sallallahu Alayhi Wasallam.

It is obvious that the *Ijmaa'* of the Sahaabah and the Fuqaha on the prohibition of women attending the Masaajid, is not a ruling which the honourable authorities of the Shariah derived from their back pockets.

Does she even know the meaning of Qur'aan and Sunnah? Did these illustrious souls not understand the Qur'aan and Sunnah (Nauthubillah)? How then does she have the audacity of stating such drivel so openly which implicates the Sahaabah Radhiyallahu Anhum?

These morons 'think' and 'believe' that they understand the Qur'aan and the Sunnah better than all the Sahaabah and all the Fuqaha who were against females attending the Masaajid. That is why they have made the Sahaabah Radhiyallahu Anhum targets of criticism with Shia-style drivel against the Sahaabah.

5. She does not seem to understand the meaning of 'abrogation'. There is no cancellation of Allah's Law. Allah Ta'ala expelled women from the Masaajid!

Hadhrat ibn Mas'ood (Radhiyallahu Anhu) used to say, ***“Expel them (i.e. the women) from the Masjid, just as Allah Ta'ala had expelled them (i.e. women).”*** [Majmauz Zawaa'id – Haafidh Haithami said that all the narrators are authentic and reliable.]

6. There is no cancellation of the Sunnat of Nabi Sallallahu Alayhi Wasallam. The Sunnat is to ban such woman from the Masaajid. This Hadeeth has already been quoted earlier.

7. Allowing women at the Masaajid, is in fact rejection of the Qur'aan and Sunnah. The Sahaabah Radhiyallahu Anhum are praised and defended in the Qur'aan and the Sunnah! Allah Ta'ala knew very well that the Sahaabah would ban women from the Masaajid after the demise of Nabi Sallallahu Alayhi Wasallam. Yet, Allah Ta'ala states that He is pleased with the Sahaabah.

So, if the Sahaabah acted incorrectly by banning women from the Masaajid as implied by the Pro-Shia Zindeeqs, it will follow that Allah Ta'ala has erred (Nauthubillah) when he had praised the Sahaabah in the Qur'aan because Allah Ta'ala in His Infinite Knowledge knew very well that AFTER THE DEMISE OF Nabi Sallallahu Alayhi Wasallam, the Sahaabah Radhiyallahu Anhum would ban women from the Masaajid!

Thus, finding fault with the Sahaabah banning women from the Masaajid is finding fault with Allah Ta'ala and His Shariah. And this is Kufr. We are sure that people will be able to detect the hidden Shiism in the statements of Ms Amra and her ilk.

The Shar’i introductions by the Khulafa-e-Raashideen are not in conflict with the perfection and finalization of the Deen announced in the Qur’aan. The Qur’aan commands repeatedly: “*Obey Allah and obey the Rasool*”. This Rasool to whom the Qur’aan commands obedience, commanded the Ummah to submit to his Sunnah and the Sunnah of his Khulafa-e-Raashideen. Hence he declared: “*Make incumbent on you my Sunnah and the Sunnah of my rightly guided Khulafa.*” Are there two distinct Sunnahs? There is only one Sunnah – the Sunnah of Rasulullah (Sallallahu Alayhi Wasallam). The Sunnah of the Sahaabah is equated to the Sunnah of Rasulullah (Sallallahu Alayhi Wasallam). Nabi-e-Kareem (Sallallahu Alayhi Wasallam) did not say: “Obey me and my Sahaabah.” He instructed the Ummah to obey His Sunnah and the *Sunnah* of the Sahaabah.

Rasulullah (Sallallahu Alayhi Wasallam) was divinely made aware that after his demise there will be a need for the Khulafa-e-Rashideen to institute certain practices. Therefore, to give Shar’i validity to such new introductions by the Sahaabah, Rasulullah (Sallallahu Alayhi Wasallam) equated the Sunnah of the Sahaabah to his Sunnah, and commanded obedience to the Sahaabah. Thus, a law introduced by the Khulafa-e-Raashideen may not be negated with a Hadith which superficially contradicts the accepted view and fatwa of the Khulafa-e-Raashideen.

Who in his right mind, except a Kaafir-Shia, will ever entertain the Kufr idea of the Sahaabah Radhiyallahu Anhum even attempting to ‘abrogate’ or ‘cancel’ or ‘change’ the Qur’aan and Sunnah after the demise of Nabi Sallallahu Alayhi Wasallam???

In a nutshell, the Sahaabah Radhiyallahu Anhum were the best Muslims to understand the Qur’aan and Sunnah. And without doubt, they also understood it the best!

8. When the conditions upon which the permissibility is restricted, are not upheld, the permissibility falls away. Hence, the ‘abrogation’ of the initial permissibility is in fact based on Qur’aan and Sunnah.

Why speak of ‘*Usul-ul-fiqh*’? Speak of Fiqh! If we look at the Fiqh Kitaabs and Usoolul Fiqh Kutub, no honest person will say that it is permissible for women to attend the Masaajid.

But why jump from Fiqh to Usul Fiqh? This is a deliberate attempt to mislead people. Why no reference to Fiqh? There is no conundrum here. Ms Amra and her cronies are very well aware of the fact that if they speak of Fiqh, they will suffer a humiliating defeat. Thus, they attempt to deceive the unwary masses by resorting to tricks and skullduggery. They try to hoodwink the masses with their lopsided understanding of Usool-e-Fiqh, which is all part of the methodology of Zindeeqs.

It should be remembered that the Four Math-habs are the Math-habs of Rasulullah Sallallahu Alayhi Wasallam). These Math-habs are the inheritance acquired from the Sahaabah. The whole of Islam is contained in the Four Math-habs. The Ummah has been following the Shariah through the medium of the Four Math-habs since the time of the Sahaabah. It was the Sahaabah who tutored the first and highest level of Aimmah-e-Mujtahideen. The Math-habs stem directly from the Sahaabah. But Munaafiq-Zindeeq morons are too stupid – too dense in their brains to understand what Islam is and that there is no Islam minus the Four Math-habs.

So, when the Sahaabah Radhiyallahu Anhum banned women from the Masaajid, they were upholding the Qur'aan and Sunnah. They were not 'abrogating' the Qur'aan and Sunnah as alleged by Zindeeqs who flaunt Shia-tendencies. Allah Ta'ala is pleased with the Sahaabah and we too are pleased with the Sahaabah, especially their noble and virtuous act of banning women from the Masaajid. ***May Allah Ta'ala elevate the stages of the Sahaabah Radhiyallahu Anhum in Jannat. Aameen Ya Rabbal Aalameen.***

Her rejection of the Aayat of Rajm being in the Qur'aan which is proven by Ijmaa' and Ahaadeeth-e-Mutawaatirah gives insight to the Kufr of this Zindeeqah!



## HARAAM FOREVER!

Resorting to deception, the Shaitaani open-letter states: *“Anything that was considered mubah or mustahab in the time of the Prophet (SAW) will remain mubah or mustahab, forever.”*

### **Response:**

**Thus, the ruling to prevent women from the Masaajid, will remain forever.** Accordingly, Nabi Sallallahu Alayhi Wasallam said: ***“O People! Prohibit your women from coming to the Musjid with decoration and coquetry.”***

Since Nabi Sallallahu Alayhi Wasallam instructed the menfolk to ban women from the Masaajid, this imperative command will remain forever. Therefore, it should not be difficult to understand why women are banned from the Masaajid!

If it was generally permissible (*mubah*) or *mustahab* for women to attend the Masaajid, then the Sahaabah Radhiyallahu Anhum and the Fuqaha would have not prohibited women from the Masaajid! This is common-sense.

Hadhrat Aishah (Radhiyallahu Anha) and the Sahaabah prohibited the women from the Musjid. And so vehement was their prohibition that some Sahaabah

would pelt the women with pebbles to prevent them from the Musjid. This is mentioned in authentic Ahaadeeth.

For example, Hadhrat Abu Amr Shaibaani reports that he saw Hadhrat Abdullah ibn Mas'ood (Radhiyallahu Anhu) expelling women from the **Masjid on the day of Jumu'ah by throwing pebbles at them.** [Musannaf Ibn Abi Shaybah]

Did Hadhrat Abdullah Bin Mas'ood Radhiyallahu Anhu and the rest of the Sahaabah not know that it is forever and forever permissible for women to attend the Masaajid? O, *ye morons*, answer this question without prevaricating if you are a Muslim!

Obviously, the permissibility was not meant to be forever, thus he drove the women away from the Masaajid and then too on the Day of Jumuah. Hadhrat Abdullah Bin Mas'ood Radhiyallahu Anhu was not stupid like the morons of this age who allow women to attend the Masaajid in this era of immorality and promiscuity where 'Muslim' women – Faasiqaat & Faajiraat – are emulating Kaafiraat, Munaafiqaat and even Zaaniyaat!

What would have been the reaction of Hadhrat Abdullah Bin Mas'ood Radhiyallahu Anhu to Ms Amra and her ilk who behave so shamelessly??? Hadhrat Abdullaah Ibn Mas'ood (Radhiyallahu

Anhu) reports that Nabi (Sallallahu Alayhi Wasallam) said:

*“Women are aurah (objects of concealment). Indeed when they emerge (from their homes), shaitaan (lies in ambush and) surreptitiously follows her. Indeed, she is closest to Allah Ta`ala in the innermost corner of her home.”*

Tabraani reports this narration in Kabeer and all the narrators are authentic. [Majmauz Zawaa-id]

Now compare the above Hadeeth to these shameless *Mutabarrijaat*, immoral *Faasiqaat*, and ignorant *Faahishaat* who deliver lectures at what these audacious morons term as a ‘*Family Eidgah*’. The problem with Amra and her ilk is that they don’t follow Nabi Sallallahu Alayhi Wasallam. They follow Shaitaan. They think that they understand the Deen better than the Sahaabah. That is why they are so off-track!

It is not difficult to understand why women are banned from the Masaajid forever! It was not just considered mubah or mustahab in the time of Nabi Sallallahu Alayhi Wasallam to ban women from coming to the Masaajid with adornment and in an attractive manner, but it is rather a Waajib command as Nabi Sallallahu Alayhi Wasallam has stated very clearly: ***“O People! Prohibit your women from coming to the Musjid with decoration and coquetry.”***

The above command of Nabi Sallallahu Alayhi Wasallam was not considered simply as '*mubah or mustahab in the time of the Prophet*' Sallallahu Alayhi Wasallam, but the command of Nabi Sallallahu Alayhi Wasallam of prohibiting women from the Masjid, is a Waajib command. It is not just Mustahab or Mubah to ban women from the Masaajid, but it is Waajib to do so.

On the contrary, the Ahaadeeth which state that women should not be prohibited, do not carry the force of Wujoob. They merely evince permissibility, and then too a permissibility encumbered with strict conditions – conditions which ceased to exit many centuries ago to the extent that even the Sahaabah Radhiyallahu Anhum banned women from the Masaajid.

Some of the conditions for the initial permissibility are briefly mentioned below:

- (1) Hijaab – Jilbaab is necessary.
- (2) Perfume Impermissible
- (3) Unattractive and Shabby Clothing – *Tafilaat*
- (4) No Intermingling of the Sexes
- (5) No beauty
- (6) Must be night time
- (7) Women to cling to the sides of the roads
- (8) Women to have their own door
- (9) Women to leave the Masjid immediately after the Fardh Salaat

(10) Women to seek permission from husbands.

For each of the above, there is much evidence. If we have to mention all the Ahaadeeth of Nabi Sallallahu Alayhi Wasallam to prove the above, dozens of pages will become necessary.

One does not have to be a rocket scientist to understand the fact that all of the above conditions have ceased to exist.

## JEANS & TOPS

At this juncture, it will be salutary to mention that Ms Amra knows that she beautifies herself when she goes to the Masaajid. In fact, she dresses up un-Islamically. She does not even wear the Niqaab which is Waajib according to the Shariah. We have explained the Niqaab in an article which is available at the following link:

<https://jamiatnc.co.za/hijaab/indisputable-wujoob-of-niqaab-based-on-quraan-sunnah/>

In fact someone even forwarded to us a remark published by Amra after she and her sis grimalkins audaciously defiled the sanctity of a Musjid by donning despicable prostitute jeans and entering the Sacred House of Allah Ta'ala. This she-devil puffs: ***“and no scary people disapproving of our attire”*** and

immediately below that the immoral Amra-clique sarcastically states:

**“#JeansTakeYouToJahannam”**. Their comments are boldly highlighted so that people may realise how rotten they are! Their comments reveal the Kufr lurking in their hearts. These are statements of *Istikhfaaf* – belittling the Shariah!!! And *Istikhfaaf* is **Kufr!**

Jeans and tops reveal even the shape of a woman’s body. How can it ever be permissible or even possible for a genuine Muslimah to wear such immoral clothing which is one of the main items of dress almost every prostitute wears???

Do you think that Nabi Sallallahu Alayhi Wasallam would allow women to wear *jeans and tops*??? Obviously Not! And what would the Fatwa of Nabi Sallallahu Alayhi Wasallam be regarding immoral women who wish to defile and pollute the Masaajid in shameless prostitute-type attire such as *jeans*?

In Ibn Majah it is narrated that once while Rasulullah (Sallallahu Alayhi Wasallam) was seated in the Musjid, a woman dressed and adorned in her finery entered and walked proudly into the Musjid. Rasulullah (Sallallahu Alayhi Wasallam) then proclaimed: *“O people! prohibit your women from wearing beautiful garments and from showing off in the Musjid, for verily, Bani Israeel were not cursed*

*until their women started to wear beautiful garments and show off inside the Musjid.”*

So, why did Amra’s ilk present such immoral comments with regards to women in the Masaajid with shameless jeans which only befits promiscuous Faajiraat and loose women? Their averments give insight to their minds of Kufr. And Yes, Jeans will definitely take you to **Jahannam**! Make Taubah and abstain from the dress-styles of the *faahishaat and faajiraat* – prostitutes and the Kuffaar!

Why is Amra so quiet about the issue of **Tafilaat**??? Nowhere in her whole essay, does the word *Tafilaat* even appear once.

It was incumbent upon women to dress up and be in a condition of *Tafilaat* (unattractive, smelly and concealed) even when they attended the Masaajid during the era of Nabi Sallallahu Alayhi Wasallam.

And even in this age, it is necessary for women to emerge from their homes in a totally unattractive manner, i.e. in a state of **Tafilaat**!

Now what should we comment about the dressing of women in this age with their attractive Abaayas – leave alone even discussing the immoral jeans-and-tops which the **Faahishaat** want to wear when they pollute the environs of the Masaajid with prostitute-attire?

The ruling of the Shariah is clear. It is Haraam for women to attend the Masaajid and to attend the Masaajid with jeans is even worse. Is this how these Faahishaat and Faasiqaat want to stand in front of Allah in the House of Allah and perform Salaat? That is why it is practically *Fardh* to chase them away from the Masaajid.

How can it be permissible for women to attend the Masaajid with jeans? So, the actual ones trying to abrogate, cancel and override the laws of the shariah are Amra and her ilk. Their Kufr is glaring...

### **NOT MUBAAH MUTLAQAN**

Furthermore, there was no general permissibility for women to attend the Masaajid even during the time of Nabi Sallallahu Alayhi Wasallam. It should be remembered that this discussion also pertains to Usool-e-Fiqh, although Ms Amra conveniently omitted it for palpable reasons.

Nabi Sallallahu Alayhi Wasallam said: ***“O People! Prohibit your women from coming to the Musjid with decoration and coquetry.”***

This Hadeeth which we have mentioned above from Ibn Majah is authentic. Besides its authenticity, the Qur’aan lends support to it as well as many other Ahaadeeth.



Since Nabi Sallallahu Alayhi Wasallam gave us the right to prohibit women from attending the Masaajid with adornment and attractive apparel, it will remain Waajib upon men to ban their womenfolk from attending the Masaajid forever, right until Qiyaamah.

Which woman from amongst the women of today upholds the strict rules and regulations which Nabi Sallallahu Alayhi Wasallam himself stipulated for the initial permissibility of females attending the Masaajid during his noble era?

The women who demanded to be allowed entry into the Ormonde Masjid, did not observe the conditions set out by Nabi Sallallahu Alayhi Wasallam. And the worst amongst them was the Faasiqah who was videoing and then too, she was videoing a Ghair Mahram! Indeed, this Faasiqah is undoubtedly immoral.

Even Ms Amra does not observe the rules which Nabi Sallallahu Alayhi Wasallam had set for the initial permissibility.

But Amra degrades and delates the Ulama, the Fuqaha and even the Sahaabah who understood the commands and instructions of Nabi Sallallahu Alayhi Wasallam better than anyone else.

So those men who banned women such as Amra from the Ormonde ‘Masjid’, acted correctly by chasing the

women away from the Masjid. In fact, had it been the Sahaabah (Radhiyallahu Anhum) they would have hurled stones or even sjamboked those immoral women.

Those who allowed the women to come to the Masjid, are violating a command of Nabi Sallallahu Alayhi Wasallam. It is Waajib to ban women from the Masaajid in this era!

The initial '*Mubah*' (permissible) ruling of women attending the Masaajid during the pure and noble era of Nabi Sallallahu Alayhi Wasallam was not *Mutlaq* (general/unrestricted). On the contrary, the permissibility was restricted with a number of strict conditions. In this day and age, not a single condition is upheld. And Amra conveniently omitted mentioning these conditions in order to bolster her opinion because she and her miserable clique have miserably failed to uphold these conditions set by Nabi Sallallahu Alayhi Wasallam himself.

## **DUROOD (NOT JUST 'SAW') AND ALLAMAH IBN HAJAR HAITAMI RAHIMAHULLAH**

Before concluding the discussion on Usools, it is necessary to state that there is no Durood such as 'SAW'. The Durood is *Sallallahu Alayhi Wasallam*.

She should first learn respect as far as the Durood is concerned.

Allamah Ibn Hajar Haitami Rahimahullah has stated that one should not suffice by just writing '*Saad-Laam-Ain-Meem*' as this is the habit of the *Mahroomeen* (those deprived). Precisely, it is noticed that Amra has written her 'open letter' like a very deprived person – deprived of the Haqq and deprived of writing out the full Durood! And not-to-forget, they are deprived of honour, hence they seek some cheap glory which their secular professions deny them, and which they therefore seek to extravasate from their indulgence in Deeni issues for which they are wholly unqualified.

She speaks of Usools, but she does not even know simple etiquettes of Durood Shareef! This is then her respect for Nabi Sallallahu Alayhi Wasallam! When she has no respect for Nabi Sallallahu Alayhi Wasallam, then it should not be surprising when one notices her discarding the Fatwas of the Sahaabah and even implying that the Sahaabah tried to abrogate the Qur'aan and Sunnah!!! (Nauthu-billah)

What is “(SAW)”??? Allamah Suyooti Rahimahullah has written that the very first person who wrote the Durood in abbreviated form, had his hand cut off.

Ninowy and the Milaad, Mawlid, and Moulood Bid'atis enjoy quoting Allamah Suyooti

Rahimahullah, Ibn Hajar Haitami Rahimahullah, etc. only when the views of these experts favour the flotsam of these opponents of the Math-habs. But, they don't even know that they must write out Durood in full, yet they deceptively call themselves 'Sunnis'.

Are Amra and the Bid'atis so uneducated or just plain stupid that they are unaware that one should write out the Durood in full and not just suffice with abbreviations? Is this what they teach at the so-called Madinah Institute of Mudhilleen (people who mislead)? They study at institutes which relate themselves to Madinah Munawwarah, but they don't even know simple Masaail pertaining to Durood.

But, these so-called Madinah Institute charlatans pretend to have knowledge. They are pro-Shia, Shia-bootlickers and open deviates such as Ninowy, Haroon Al-Azhari, Fakhruddin Owaisi and their ilk. No wonder Ms Amra is so deviated! She studied at a corrupt institute and thus she is the deviated product of a liberal institution of Dhalaal, Fisq, Fujoor, Bid'ah, Zandaqah, Salafiism and Pro-Shiism – The so-called '*Madinah Institutes*' around the world!

It is unintelligent to refer to *Usool-e-Fiqh*, and not *Fiqh*, especially when the Fuqaha and the Sahaabah Radhiyallahu Anhum have sealed the case on the issue of females attending the Masaajid long ago. Let them quote the Fiqh Kitaabs and let us see how far these deviates go....

When a person tries to override Fiqh with his/her limited understanding of Usools, then such a person makes huge blunders. This is the case with Amra. She has violated the Usools of Iftaa, despite her acting as if she is some ‘expert’ in Usool-e-Fiqh. But, Alhamdulillah, it has been shown that she did not ‘study’ Usool-e-Fiqh properly. She still needs to learn a lot – from the Ulama-e-Haq, not by Shaitaani self-study and not from deviates!

To the Zindeeqs, we say: Don’t propagate *Zanaadaqah* under the subterfuge of Usool-e-Fiqh. You moron Zindeeqs have failed and will always fail with such deception Insha Allah.

### Conclusion:

Ms Amra has failed to convince us of any Usool being violated or contradicted on the issue of prohibiting women from the Masaajid. On the contrary, Ms Amra and all those who promote females attending the Masaajid, are the actual ones who are violating Usools (principles). This has been explained in much detail above. *Alhamdulillah*.

## SECTION 2 – HADHRAT UMAR RADHIYALLAHU ANHU & WOMEN ATTENDING THE MASAAJID

It should be noted that Hadhrat Umar Radhiyallahu Anhu banned women from the Masaajid. It was during the era of Hadhrat Umar Radhiyallahu Anhu that women were banned from attending the Masaajid. Allamah Kaasaani Rahimahullah states:

*“And it is not permissible for Ash-Shawaab to emerge from their homes for Jamaats (Salaat, Jumuah, Eid, etc.) with the proof (daleel) of what is narrated from Umar Radhiyallahu Anhu that he prohibited Ash-Shawaab from khurooj (exiting the home) and because their khurooj to Jamaat (Salaat with Jamaat in the Musjid) is indisputably a sabab (means) of fitnah. And fitnah is haraam and whatever leads to haraam is also haraam!!!” --- Badaaius Sanaai (emphasis and underlining are ours)*

The term *ash-shawaabb* means young women, and *ash-shawaabb* are not confined to teenage girls. All those females who are not aged hags and who hold sexual attraction come within the scope of *ash-shawaabb*.

However, the term *Ash-Shawaab* refers directly to Ms Amra and her ilk who prowl the world without Mahrams with their jeans/pants and tops/jackets which is clearly an act which emulates prostitutes and lesbians. This too should not be difficult to understand.

Women who globe-trot have prostitute tendencies. A Muslim woman will not roam around without a Mahram as this is the habit of immoral and shameless women. Even according to Nabi Sallallahu Alayhi Wasallam, such women are cursed:

***“The curse of Allah, the Malaaiikah and of all people is on a woman who removes her jilbaab (outer-cloak) in any place which is not the home of her husband.”***

Allamah Sarakhsi Rahimahullah states:

*“And the ruling differs with the different conditions of people. Don’t you see that women used to attend congregational Salaat with Jamaat during the era of Rasulullah Sallallahu Alayhi Wasallam and Siddeeq Abu Bakr Radhiyallahu Anhu. Then they were banned from this during the era of Hadhrat Umar Radhiyallahu Anhu and he was correct in doing so.”*

--- Mabsoot (emphasis and underlining are ours)

The above-mentioned quotes are from two of the most authentic kitaabs in the Hanafi Math-hab! The Fuqaha

mention that Hadhrat Umar Radhiyallahu Anhu banned women from the Musjid! This fact is confirmed from other kitaabs as well. Other Sahaabah Radhiyallahu Anhum also banned women from the Musjid.

In a clear attempt to mislead the unwary and ignorant masses, Ms Amra states:

*“As the divinely-guided legislator, the actions, sayings and tacit approval of the Nabi (SAW) hold the status of immutable law. Umar (RA) demonstrated his understanding of this when he refrained from preventing his wife from going to the mosque despite having a personal preference for her praying at home.”*

### Response and comment:

There are several flaws in this averment:

1. Amra is in error. Hadhrat Umar Radhiyallahu Anhu demonstrated his understanding of the commands, actions, sayings and tacit approvals of Nabi Sallallahu Alayhi Wasallam holding the status of immutable law by **prohibiting** women from the Masaajid!!!

We quoted two texts above to show that Hadhrat Umar Radhiyallahu Anhu banned women from the Masaajid. The final ruling of the Shariah is what the



Fuqaha say – not what jeans-and-top wearing modernists disgorge!

Why did Ms Amra not mention any of the above texts which clearly prove that Hadhrat Umar Radhiyallahu Anhu banned women from the Masaajid? Simply because it goes against her grain! Yet, Amra says '*good scholarship requires honesty*'. Is it 'honesty' to deliberately ignore such facts mentioned by the Fuqaha if this Jaahilah even knew that this was mentioned in the kutub of the Fuqaha?

It is 'good scholarship' to mislead the masses by deliberately remaining silent on Hadhrat Umar Radhiyallahu Anhu banning women from the Masaajid and not mentioning his actual stance on the issue of women attending the Masaajid, but rather distorting the facts in an abortive attempt to vindicate one's baseless personal opinion?

Ms Amra still needs to learn a lot. Her stint at the Zindeeq pro-Shia so-called 'Madinah' Institute of Cape Town does not confer upon her a right to misbehave and pretend as if she is a Mujtahid and in the process flaunt plastic 'ijtihad' and make a fool out of herself without realising that she is an agent of her master, viz. Shaitaan!

We have already explained that her understanding of Hadeeth is putrid to say the least and she hallucinates that her personal opinion is 'immutable' in the

meaning of it being sacrosanct and the Haq, whereas it is plain rubbish in this belated era of ours where *faasiqaat and faajiraat* justify their immoral dressing and even their travelling without a Mahram which is in direct conflict to the explicit commands of Nabi Sallallahu Alayhi Wasallam – which are ***immutable law!***

2. She speaks of Hadhrat Umar Radhiyallahu Anhu refraining from preventing his wife, but why did Hadhrat Umar Radhiyallahu Anhu not refrain from preventing other women???

The actual reason why Hadhrat Umar Radhiyallahu Anhu refrained from prohibiting his wife, is mentioned in the Kutub and explained further on. Either Amra does not seem to even know what is written in the Kutub or she deliberately conceals the Haq which is known in Qur’anic terms as ‘*Kitmaanul Haq*’ (concealing the truth) – a sin condemned in the Qur’aan.

It is evident that the prohibition enacted by the Sahabah (Radhiyallahu Anhum) was implemented in stages. The prohibition was an evolutionary process. It could not be implemented overnight. Women used to attend the Musjid from Rasulullah’s time, hence the ban enacted by the Sahaabah under the aegis of Hadhrat Umar (Radhiyallahu Anhu) was not enforced overnight. It (the prohibition) was a gradual process.

3. Ms Amra is a very deceptive person. She speaks of Hadhrat Umar's Radhiyallahu Anhu understanding of the Hadeeth, yet she overlooks the fact that Hadhrat Umar Radhiyallahu Anhu banned women from the Masaajid.

She attempts to create the idea that Hadhrat Umar Radhiyallahu Anhu did not prevent his wife because women are generally allowed to attend the Masaajid. This is false and will be explained further on Insha Allah.

4. Ms Amra avers that Hadhrat Umar Radhiyallahu Anhu had '*a personal preference*' for his wife performing Salaat at home. It is not merely an issue of having '*a personal preference*'. The word '*Makrooh*' appears. Does Ms Amra not even know the meaning of ***Makrooh***?

Now why did Hadhrat Umar Radhiyallahu Anhu dislike his wife performing Salaat in the Masjid?

The answer to this question also demolishes the argument of Ms Amra. We wait for Amra's response. And let us not forget that Hadhrat Umar Radhiyallahu Anhu was much more aware of the Ahaadeeth which make mention of the initial permissibility than the sciolists and deviates of this era.

5. How is it possible for Hadhrat Umar Radhiyallahu Anhu to regard it as Makrooh whereas it was

permissible for women to attend the Masaajid during the era of Nabi Sallallahu Alayhi Wasallam???

The answer is simple. Hadhrat Umar Radhiyallahu Anhu understood the Qur'aan and Hadeeth better than the deviates of this age!

It shows that Ms Amra knows very little of Islamic History and she conveniently overlooks what the Fuqaha have written in the Kutub. Why did she not quote Hadhrat Umar Radhiyallahu Anhu on the issue of Hijaab?

## **ONLY FAJR AND ESHA???**

Ms Amra states:

*“In an authentic narration it is narrated that Umar’s wife, Atikah bin Zayd (RA) used to pray both Fajr and Isha at the Prophet’s mosque even though Umar (RA) did not like it.”*

1. Why only Fajr and Esha? According to Ms Amra, it is the ‘right’ of women to attend the Masaajid for any Salaat, thus she tags her stupid essay with the hashtag of *#ReclaimTheMosque*. She most probably thinks that the Ahle Haqq fear all the drivel written by Jasser Auda and Akram Nadwi and all other deviates on the topic of women attending the Masaajid.

Nay! We do not fear shadows. Let these deviates disgorge what they wish. At the end of the day, the Haqq smashes out the brains of Baatil as stated in the Qur'aan!

2. She speaks of an '*authentic narration*'! Undoubtedly, it is authentic. It appears in Bukhaari Shareef. But she conveniently omits mentioning why Imaam Bukhaari Rahimahullah brought this narration. Imaam Bukhari Rahimahullah mentioned this narration to prove that there is no Jumuah Salaat for women! Hope she enjoys this fact too.

Earlier on in this treatise, it was mentioned and explained that it is necessary to refer to the Fuqaha. But, Ms Amra wants to behave like a 'Mujtahid'. She wants to emulate deviates like Ninowy, Akram Nadwi, Jasser Auda, and all the other anti-Taqleed chaps. They don't want to make proper Taqleed. They only want to pick and choose what suits them and thus it is seen that their views are heavily flawed and undoubtedly deviated. In fact, they are Zindeeqs!

They should not quote Bukhari to us. We are Hanafis. The Hanafi Math-hab was in existence long before the birth of Imaam Bukhari Rahimahullah. But, even quoting Bukhari will not assist them. There is too much proof in Bukhari to prohibit women from the Masaajid. And this is a bitter pill for all deviates to swallow!

3. Then Ms Amra stated *‘even though Umar (RA) did not like it’*. Why did Hadhrat Umar Radhiyallahu Anhu not like his wife attending Fajr and Esha, despite it being dark and despite the fact that Hadhrat Aatika Radhiyallahu Anha emerged from her home in the condition of *Tafilaat*?

On the contrary, Ms Amra and her ilk emerge from their homes ‘beautified’ with their faces exposed. Their immoral comments regarding the immoral jeans were already discussed earlier.

In order to prove her point, she intends to use the name of Hadhrat Umar Radhiyallahu Anhu. But, without thinking, she does not realise that the view of Hadhrat Umar Radhiyallahu Anhu is not the same as hers.

According to Hadhrat Umar Radhiyallahu Anhu, women may not attend the Masaajid! Thus, Hadhrat Umar Radhiyallahu Anhu banned women from the Masaajid.

## **DO NOT PREVENT WOMEN**

Resorting to deception, Ms Amra states:

*“Umar (RA) could not prevent her due to the statement of the Prophet (SAW) “Do not prevent women from going to Allah’s mosques” [Bukhari, Ibn Hibban].”*

1. It is an immutable fact that Hadhrat Umar Radhiyallahu Anhu prevented women from the Masaajid! So, this shows that there must have been a special reason why Hadhrat Umar did not prevent his wife, but he did prevent other women from attending the Masaajid.

She is not a Mujtahid and she is referring directly to Hadeeth for Masaail. This is incorrect methodology for a Muqallid. She is in the category of a Muqallid. Thus, she needs to refer to the Fuqaha. Thus, it will be observed that her arguments are heavily flawed, weak, putrid and disgusting.

2. The Hadeeth “*Do not prevent women from going to Allah’s mosques*” is not general. Nabi Sallallahu Alayhi Wasallam included in this Hadeeth ‘***but they should emerge in a state of Tafilaat.***’ *Tafilaat* means that they should emerge shabbily, without perfume and very unattractive to the extent that the Fuqaha have explained *Tafilaat* to mean ‘*smelly*’.

When the Sahaabah Radhiyallahu Anhum did not regard the above-mentioned Hadeeth of not preventing women to be general, then who on earth is she to pretend as if she understands the Hadeeth better than the Sahaabah Radhiyallahu Anhum!

What does she gain by concealing the strict conditions which restrict the permissibility view? Even Imaam Bukhaari Rahimahullah mentions several conditions

for the initial permissibility of women attending the Masaajid. But Ms Amra does not mention a single condition, yet she speaks of ‘*good scholarship, honesty, etc. etc.*’

The reason why Ms Amra perpetrates chicanery by not mentioning all the Ahaadeeth which mention the necessary conditions which a woman has to fulfil before emerging from her home, is because it goes against her grain and supports the view of prohibition.

The very Hadith in which the term *tafilaat* appears is repugnant for the women of today as well as for Ms Amra. In this Hadith, Rasulullah (Sallallahu Alayhi Wasallam), while allowing women to go to the Musjid instructed that they should emerge ‘dirty’ (*tafilaat*).

When women were not observing the Tafilat condition, they were then banned from the Masaajid.

3. If Hadhrat Umar Radhiyallahu Anhu could not prevent his wife solely due to the Hadeeth “*Do not prevent women from going to Allah’s mosques*”, then Hadhrat Umar Radhiyallahu Anhu would not have prevented other women too. But, Hadhrat Umar Radhiyallahu Anhu prevented other women from attending the Masaajid.

4. Another very important point is that in the very same Hadeeth, Imaam Bukhari Rahimahullah has stated that Hadhrat Umar Radhiyallahu Anhu



regarded her attendance of the Masjid as ‘*Makrooh*’. And remember that Ms Amra said it is an ‘*authentic narration*’.

Then the Hadeeth is clear: “*Do not prevent women from going to Allah’s mosques*”. So, how does one regard it as Makrooh! It shows that Ms Amra should not compare her corrupt understanding of Deen with Hadhrat Umar’s Radhiyallahu Anhu understanding of Deen. She should not compare her immoral lifestyle and lopsided understanding of Deen to the Fiqh and Taqwa of the noble and pure Sahaabah Radhiyallahu Anhum who are even praised by Allah Ta’ala in the Qur’aan in several places.

Regarding the Hadeeth of not prohibiting women from the Masaajid, it should be remembered that Fiqhi/academic arguments are presented to interpret the Hadith and to explain the circumstances of the permissibility. The Hadith is not audaciously rejected by word or by attitude.

Furthermore, the interpretation which is mentioned here is neither our interpretation nor the interpretation of the Ulama of this era. It is the interpretation of the Sahaabah and of all the Fuqaha of the *Khairul Quroon* era, and the fatwa of prohibition based on such interpretation is the Sunnah of Rasulullah (Sallallahu Alayhi Wasallam) since it was he who had commanded obedience to the Sunnah of his Sahaabah which he had equated to his own Sunnah.

Hence he declared: “*Make incumbent on you my Sunnah and the Sunnah of my rightly guided Khulafa.*” Are there two distinct Sunnahs? There is only one Sunnah – the Sunnah of Rasulullah (Sallallahu Alayhi Wasallam). The Sunnah of Sahaabah is equated to the Sunnah of Rasulullah (Sallallahu Alayhi Wasallam). Nabi-e-Kareem (Sallallahu Alayhi Wasallam) did not say: “*Obey me and my Sahaabah.*” He instructed the Ummah to obey His Sunnah and the *Sunnah* of the Sahaabah!!!

## **THE ACTUAL ISSUE WITH HADHRAT AATIKAH RADHIYALLAHU ANHA**

Many people might not understand the actual reason why Hadhrat Umar Radhiyallahu Anhu did not prevent Hadhrat Aatikah Radhiyallahu Anha from attending Fajr and Esha Salaat at the Masjid. It is only this much which deviates quote in a weak attempt to mislead weaklings who don't have much knowledge.

They conceal facts and even resort to deception to prove their points. They do not mention the fact that Hadhrat Umar Radhiyallahu Anhu banned women from the Masaajid, despite the fact that Hadhrat Umar Radhiyallahu Anhu and all the Sahaabah were aware of the initial permission.

We present a brief summary of what Mufti Kifaayatullah Rahimahullah had mentioned regarding Hadhrat Umar Radhiyallahu Anhu allowing his wife to attend the Masaajid. Ms Amra and her ilk may ascertain the facts from the very same Ibn Hajar Asqalaani whom she loves to quote only when it suits her. They should study Al-Isaabah to understand the status of the Sahaabah and realise that their jeans and tops and pants-and-tops and anti-Hijaab antics do not elevate their status to the rank of the ‘Mujtahideen’, but degrades them to the status of immoral sluts instead!

## MUFTI KIFAAYATULLAH RAHIMAHULLAH

Kindly take note of the following:

(1) Mufti Kifaayatullah has explained the issue of females attending lectures in a treatise which is explained in much detail in a 220 page book against the so-called ‘Mastooraat Jamaat’ titled as ‘*Sabeelul Munkaraat Fee Jamaa-aatil Mutakash-shifaaat*’ (The Way of evils in the groups of female expressionists) which demolishes the putrid arguments of Mufti Razaul Haq. This treatise is available from page 143 to 163 in Sabeelul Munkaraat.

The treatise is known as ‘*Kafful Mu’minaat An Hudooril Jamaa-aat*’ and translated as **The**

## **Prohibition of Women Attending Gatherings and Lectures.**

(2) The second treatise is also mentioned in Kifaayatul Mufti which is titled as '*Salaatus Saalihaat*' (The Salaat of pious women) which was written in refutation of Baatil. This treatise has been translated by Marhoom Mufti Afzal Hoosen Elias Saheb which forms part of a book called '*Women are Different*' which is also a must-read.

The above-mentioned books are freely available on the internet. Alternatively, people may write to us for pdf copies.

Continuing with the actual discussion of Hadhrat Umar Radhiyallahu Anhu not preventing his wife from attending the Masaajid, in Kifaayatul Mufti, vol.5 page 387, Mufti Kifaayatullah has a very beautiful chapter titled '*The Sahaabah, Taabi'een, Aimmah-e-Mujtahideen and Fuqaha who regarded as Makrooh (impermissible) females attending the Masaajid after the era of Rasulullah Sallallahu Alayhi Wasallam.*'

The heading of the chapter speaks volumes for the Haqq! The very first Hadeeth under this chapter numbered as Hadeeth number 34 is a Hadeeth which speaks about Hadhrat Umar's Radhiyallahu Anhu wife attending the Masjid and proves that Hadhrat

Umar Radhiyallahu Anhu was against women attending the Masaajid.

After quoting the Hadeeth, Mufti Kifaayatullah beautifully explains: *“from this narration, this fact is explicitly proven that Hadhrat Umar Radhiyallahu Anhu regarded it as Makrooh for females to attend even Esha and Fajr Salaat and he used to display ghayrat. And this ghayrat of his was undoubtedly due to the fear of Fitnah which Hadhrat Shah Waliyaullah Rahmatyillah Alayh describes as ‘Ghayrat-e-mahmoodah’ (praiseworthy sense of shame and honour)....”*

Now one may understand what was Hadhrat Umar’s Radhiyallahu Anhu view regarding women attending other Salaat! If he regarded as Makrooh, women attending Fajr and Esha Salaat (which was) in intense darkness coupled with the strict observance of the conditions of permissibility set out by Nabi Sallallahu Alayhi Wasallam himself for female emergence, then what should be said about other Salaat? ***‘O People of Intelligence, take heed!’***

Mufti Kifaayatullah explains:

*“...as far as the doubt is concerned that if Hadhrat Umar Radhiyallahu Anhu regarded females attending the Masaajid to be Makrooh, then why did he not prevent his wife?*

*The answer to it is that this incident refers to Aatikah Binte Zaid, the wife of Hadhrat Umar Radhiyallahu Anhu. And at the time of Nikah, she stipulated a condition that Hadhrat Umar Radhiyallahu Anhu will not prevent her from the Masjid. That is why Hadhrat Umar Radhiyallahu Anhu did not prevent her, so that he does not break his promise. However, he was definitely unhappy and regarded it as Makrooh...”*

The fact that Hadhrat Umar Radhiyallahu Anhu was unhappy with his wife attending the Masaajid and also regarded it as Makrooh, is a clear proof that Hadhrat Umar Radhiyallahu Anhu was against women attending the Masaajid.

It also proves that disallowing women from the Masaajid is in fact a very great Sunnah act and the only Sunnah act applicable and incumbent to this age. Let us not forget that Nabi Sallallahu Alayhi Wasallam said:

***“Make incumbent on you my Sunnah and the Sunnah of my rightly guided Khulafa.”***

Furthermore, Nabi Sallallahu Alayhi Wasallam said:

*“If there had to be a Nabi after me, it would have been Umar.”;*

*“Allah has placed the Haq on the tongue of Umar”*

Responding to another flimsy argument, Mufti Kifaayatullah further states:

*“...If there is a doubt that since according to Hadhrat Umar Radhiyallahu Anhu it was Makrooh for women to attend the Masaajid, then why was he happy with this condition (of not preventing her from the Masjid) at the time of his Nikaah?*

*The answer to this is that at the time of the Nikah, the condition of women did not reach that level of Fitnah and Fasaad that Hadhrat Umar Radhiyallahu Anhu regarded their emergence as Makrooh. Hence, such a condition (of not preventing her from the Masjid) was made.*

*Afterwards, this condition of Fitnah and Fasaad was created. So despite regarding females emergence to the Masjid as Makrooh, he did not prohibit her in consideration of fulfilling the promise at the time of Nikah....”*

The above sufficiently exposes the deficiency of Ms Amra’s research as well as her blatant deception by quoting Hadhrat Umar Radhiyallahu Anhu.

## **HADHRAT AATIKA’S RADHIYALLAHU ANHA VIEW**

Ms Amra stated:

*“In fact, when Umar (RA) was stabbed in the mosque Atikah bin Zayd (RA) was present in the congregation [Fath Al-Bary]. It’s puzzling that the Jamiat would put out a newsletter to the contrary.”*

The fact which demolishes Ms Amra’s argument is that Hadhrat Aatika Radhiyallahu Anha shares the same view as Hadhrat Ayesha Radhiyallahu Anha.

It is puzzling that she quotes Hadhrat Aatika Radhiyallahu Anha. Hadhrat Aatika Radhiyallahu Anha was a woman of Hijaab. She upheld the conditions stipulated by Nabi Sallallahu Alayhi Wasallam when she attended the Masjid. She did not attend all the Salaat in the Masaajid – only Fajr and Esha! She did not wear jeans-and-tops!

Furthermore, she stopped going to the Masjid. She also regarded the emergence of females to the Masjid as incorrect. Thus, Ibn Hajar, whom Amra loves to quote when it suits her, states very excellently:

فلما رجعت قالت إنا لله فسد الناس فلم تخرج بعد

*“One day when she returned she said: **“Inna Lillaah. People have become corrupt.”** And she never emerged again for Salaat from her home!”*

Now if that is the manner in which Hadhrat Aatika Radhiyallahu Anha describes her age, then what



should we say regarding this age, *O ye Morons who say that women may attend the Masaajid!!!*

Why did Ms Amra not do a proper research on the issue? According to Hadhrat Aatikah Radhiyallahu Anha, women may not attend the Masjid.

Aatikah (Radhiyallahu Anha), the wife of Hadhrat Umar (Radhiyallahu Anhu), explaining her reason for having discontinued her practice of attending the Masjid said: "*We used to come out when people were yet people.*" (*Laamiud Duraari*). In this narration, the word 'we' is mentioned. It is hoped that the Zindeeqs and Mudhilleen would manage to understand who are 'we' in the above-statement of Laamiud Duraari.

Hadhrat Aatikah's attitude indicates that the practice of women attending Masjid was discontinued in the early stages of Islam. Ms Amra has thus achieved nothing by quoting Hadhrat Umar Radhiyallahu Anhu and his pious wife, Hadhrat Aatika Radhiyallahu Anha!

The prohibition of women attending the Masaajid, is immutable. No one has the right to question the wisdom of the Rulings of the Sahaabah, least of all those displaying Shiah tendencies.

## IBN HIBBAAN AND WOMEN ATTENDING THE MASJID

We have already commented on her citation from Bukhaari. She has quoted Ibn Hibbaan too as follows:

*“Umar (RA) could not prevent her due to the statement of the Prophet (SAW) “Do not prevent women from going to Allah’s mosques” [Bukhari, Ibn Hibban].”*

It should be remembered that the incident of Hadhrat Umar Radhiyallahu Anhu has not been located in Saheeh Ibn Hibbaan. Yes, the Hadeeth of not preventing is mentioned in Ibn Hibbaan. But, what about the conditions mentioned in Ibn Hibbaan. Why conceal the Haqq?

It is obvious that women were not prevented ONLY if they upheld the conditions. However, the restricted permissibility encumbered with several conditions has in fact fallen away.

In Saheeh Ibn Hibbaan, conditions are mentioned for females to attend the Masjid. According to Faqeeh Ibn Hibbaan:

- women may attend Masjid only at night,
- they must be in the condition of *Tafilaat*,
- and they should emerge obviously without perfume.

Why do deviates conceal these facts? But, the ***moron-jaahilah-faasiqah*** enjoys pointing fingers at the Ulama-e-Haq!! Quoting Ibn Hibbaan – and then too selectively – serves no purpose. The conditions are not upheld, hence the prohibition is clear. Which woman emerges in this age in the condition of Tafilaat (being absolutely unattractive) to the Masjid???

## SECTION 3 – THE VIRTUES OF WOMEN PERFORMING SALAAT AT HOME

The virtues of women performing their Salaat at home, are undeniable. Since Nabi Sallallahu Alayhi Wasallam exhorted women to perform their Salaat at home and even explicitly stated that “*The closest a woman is unto Allah is in the innermost corner of her home;*” deviates, modernists and Zindeeqs have deemed it appropriate and imperative to ‘discard’ and ‘reject’ such authentic Ahaadeeth as drivel which are in conflict with their satanic objectives of trying to override the Shariah with flotsam.

Amra and her ilk are very well aware of the fact that Nabi Sallallahu Alayhi Wasallam encouraged women to perform their Salaat at home. And this is

undoubtedly distasteful to her and her cronies. Touching on this point, Ms Amra states:

*“The newsletter further goes on to say that despite women’s mosque attendance, “the Messenger of Allah (SAW) still advised and encouraged them to pray in their homes”.*

Yes, Nabi Sallallahu Alayhi Wasallam did encourage and exhort women to perform their Salaat at home!

## **A BLATANT LIE**

In a supine attempt to neutralize the indisputable fact that a woman’s Salaat is more virtuous at home, Ms Amra utters the following rubbish:

*This is problematic from two perspectives: it uses, as it’s foundational text a solitary hadith wherein the Prophet (SAW) advises a female companion, Umm Humaid (RA), that “your prayer at home is better than your prayer in congregation”.*

### **Response:**

1. It is a blatant and an egregious lie to imply that those who say that a woman’s Salaat at home is more virtuous, ‘uses, as it’s foundational text a solitary hadith wherein the Prophet (SAW) advises a female

*companion, Umm Humaid (RA), that “your prayer at home is better than your prayer in congregation”.*

There are many Ahaadeeth to prove that a woman’s Salaat at home is more superior and more rewarding than her Salaat at the Masaajid.

2. The JamiatKZN did **not** even quote the Hadeeth of Hadhrat Umme Humaid Radhiyallahu Anha. So, why then did Ms Amra make mention of the Hadeeth of Hadhrat Umme Humaid Radhiyallahu Anha! Why perpetrate such chicanery and dishonesty? What has Ms Amra achieved by deliberately trying to tarnish the reputation of the Ulama?

O deviated morons! What do you achieve when you make Gheebat and speak lies about the Ulama-e-Haq – the inheritors of the Ambiyaa who say that it is Haraam for women to attend the Masaajid??? Really, what have the Zindeeqs achieved? Nothing, but a despicable loss...

3. The following is what the JamiatKZN had mentioned in their newsletter:

“Sayyida Umm Salama (R.A) narrates that the Messenger of Allah (Sallallahu Alaihi wasallam) said, *“The best Musjid for a woman is the inner part of her home.”* (Musnad Ahmad & Tabrani)

Sayyida Umm Salama (R.A) narrates that the Messenger of Allah (Sallallahu Alaihi wasallam) said, *“A woman’s prayer in her inner room is better than her prayer in the outside room, and her prayer in the outside room is better than her prayer in the courtyard, and her prayer in the courtyard is better than her prayer in the Musjid.”* **(Mu’jam of Imam Tabrani)”**

Both of the above Ahaadeeth quoted by the JamiatKZN are authentic!

Ms Amra has mentioned that *‘Good scholarship requires honesty’*. Ignoramuses and morons should remember that it serves no purpose to behave like dishonest sciolists when writing on Islamic topics! Their skullduggery will not pass undetected. The Ulama-e-Haq are not like the ignorant masses. Whilst Ms Amra may deceive and mislead ignoramuses of her ilk, people of the Haqq are not attracted and enamoured with the rubbish articles and ‘open letters’ of Zindeeqs and Mudhilleen!

## **THE HADEETH OF UMME HUMAID**

When Allah Ta’ala intends to disgrace and expose deviates and Zindeeqs, then Allah Ta’ala also creates the circumstances for such humiliation and ignominy. Ms Amra, Jasser Auda, Akram Nadwi, and others of their ilk do not realise what fools they make out of

themselves when they fatuously comment on issues in which they are absolutely unqualified. Now consider the drivel she has written below:

*“This is problematic from two perspectives: it uses, as it’s foundational text a solitary hadith wherein the Prophet (SAW) advises a female companion, Umm Humaid (RA), that “your prayer at home is better than your prayer in congregation”. Looking at the full context of this hadith one will uncover that this recommendation to Umm Humaid was not a general one but one specific to her circumstances. Umm Humaid’s husband, Abu Humaid Al-Saedi, was from the family of Bani Saedah, a branch of the Al-Khazraj tribe of Madina. They lived outside the borders of Madina at that time and far from the Prophet’s mosque. They had their own mosque and council [Al-Tabarani, Al-Baihaqi and others]. Therefore the Prophet (SAW) only intended to resolve a marital disagreement between Umm Humaid and Abu Humaid (May Allah be pleased with them) - where he was unhappy with the long distance she had to walk to pray five times a day at the (SAW) mosque. The Prophet’s (SAW) advice was therefore that she accommodates her husband’s request and prays at home or at her tribe’s mosque.”*

### **Response:**

1. The fact that Rasulullah (Sallallahu Alayhi Wasallam) – far from encouraging women to attend

the Musjid – exhorted them to perform their Salaat at home, is absolutely not at all questionable from any angle. The fact that Rasulullah (Sallallahu Alayhi Wasallam) exhorted women to remain indoors and to perform their acts of Ibaadat in the innermost recesses of their homes, is not at all problematic from any perspective.

However, such facts are undoubtedly problematic for the Shayaateen considering their satanic objectives of trying to invade (not ‘reclaim’) the Masaajid. There is nothing for them to reclaim as the Masjid is the House of Allah and women have no share in the Masaajid since Nabi Sallallahu Alayhi Wasallam said: *“The best Musjid for a woman is the innermost part of her home.”*

Those who flaunt their devilish perspectives of encouraging women to attend the Masaajid which is directly in conflict with the wishes and exhortation of Nabi-e-Kareem (Sallallahu Alayhi Wasallam) should realise that the Masjid is not a Zina university. Indeed, these Zindeeqs are suffering from Rijs which has been Divinely cast on their brains:

***“And, He (Allah) casts rijs on (the brains of) those who lack intelligence.”*** (Surah Aayat)

2. The Hadeeth of Hadhrat Umme Humaid Radhiyallahu Anha is not a ‘solitary Hadeeth’ which proves that a woman’s Salaat at home is better than



her Salaat at the Masjid. This has been explained earlier.

3. Even for argument's sake, if only the Hadeeth of Hadhrat Umme Humaid Radhiyallahu Anha existed, then too it would be sufficient to prove that a woman's Salaat at home is better than her Salaat at the Masjid! This will be explained further on Insha Allah.

4. Uttering another falsity, Amra avers: *"Looking at the full context of this hadith one will uncover that this recommendation to Umm Humaid was not a general one but one specific to her circumstances."*

This is false, because:

- There are other Ahaadeeth which prove that a woman's Salaat at home is better than her Salaat at the Masaajid.
- The full context of the Hadeeth proves without doubt that the advise and exhortation to Hadhrat Umme Humaid Radhiyallahu Anha is general and was not specific to her.
- The wording of the Hadeeth in all the different Hadith Kutub proves the general application of the Hadeeth. Why has Ms Amra cited only the portion of *"your prayer at home is better than your prayer in congregation"???* What has Amra and Auda gained by resorting to such tricks? It should also be noted that Amra has licked and lapped up the vomit and effluvium of the pernicious and funky writings of moron

Jasser Auda which she has regurgitated in her nauseating ‘open letter’ to the JamiatKZN.

5. Ms Amra, Jasser Auda, ‘*Women of Shaitaan*’ and their cronies are foolishly and stupidly clamouring to ‘reclaim’ the Mosque. And in a satanic attempt to disprove the virtue of women of performing Salaat at home, they don’t seem to know whether they are going or coming! They say that women have a ‘right’ to attend the Masaajid. But the very Hadeeth of Umme Humaid Radhiyallahu Anha proves the direct opposite.

These deviates believe that no one has a right to prevent women from the Masaajid, thus they propagate obnoxious terms such as ‘*#reclaimtheMosque*’! But, Nabi Sallallahu Alayhi Wasallam did not say to her husband that it is the right of women to attend the Masaajid! Negating this supposedly alleged right, Nabi Sallallahu Alayhi Wasallam said to her:

*“I have been informed that you like to perform Salaat behind me, but your Salaat in **the innermost corner** of your house is better than your Salaat performed in **your room** and it is better for you to read in your room than in **your veranda** and it is better for you to read Salaat in your house than in your local Masjid and your Salaat performed in your local Masjid is better than your Salaat performed **in my Masjid**.”* [Imaam Ahmad / Ibn Hibbaan / Kanzul Ummaal]

If it was her right to perform Salaat in the Masjid of her locality, then Nabi Sallallahu Alayhi Wasallam would have said so.

6. Amra states that *'Umm Humaid's husband, Abu Humaid Al-Saedi, was from the family of Bani Saedah, a branch of the Al-Khazraj tribe of Madina. They lived outside the borders of Madina at that time and far from the Prophet's mosque. They had their own mosque and council [Al-Tabarani, Al-Baihaqi and others].'*

Firstly, these are not the words of Tabraani, Baihaqi, etc. It is incorrect to create the impression that these are the words of Tabraani, Baihaqi, etc. as if the Ulama-e-Haq have been concealing these facts. Amra has gleaned these facts from some other source. If she has indeed found these words in Tabraani, Baihaqi, etc., then she should quote the exact Arabic words with detailed references.

Secondly, Amra states that *'they had their own mosque and council'*. So what did Hadhrat Umme Humaid understand when Nabi Sallallahu Alayhi Wasallam said that *"your Salaat in **the innermost corner** of your house is better than your Salaat performed in **your room** and it is better for you to read in your room than in **your veranda** and it is better for you to read Salaat in your house than in your local Masjid and your Salaat performed in your local*

*Masjid is better than your Salaat performed in my Masjid.”*

Thirdly, why did Ms Amra not mention the fact that Umme Humaid then performed her Salaat in the darkest corner of her home until she passed away! Ms Amra and Jasser Auda wish to convey the idea to the masses that the Fuqaha are concealing facts. Thus Jasser stupidly states that *‘the context or the full story of the hadith was not explained in the famous narrations’*.

But the following regarding Hadhrat Umme Humaid Radhiyallahu Anha has been deliberately concealed by the Amra-Auda clique: *“she ordered (her house-people) to build for her a place to perform Salaat in the darkest and innermost corner of her home. She would perform her Salaat therein, until she met Allah Ta`ala.”* [Musnad Ahmed – Majmauz Zawaa'id – Saheeh Ibn Hibbaan – Saheeh Ibn Khuzaimah – and many more Kutub]

It is easy for Zindeeqs to take chances and trifle with the Deen. But they forget that the Qur'aan explicitly states that the Haqq smashes out the brains of Baatil! And precisely for this reason it is observed that Ms Amra, Jasser Auda and their cronies have miserably failed with their chicanery and Shaitaani tricks.

Fourthly, despite the Banu Saai'dah tribe having their own Masjid and their own council, Hadhrat Umme Humaid Radhiyallahu Anha is a perfect example for all genuine Muslim women – The honoured Sahaabiyyah seemingly isn't a role-model for Ms Amra, Jasser Auda and their ilk.

Hadhrat Umme Humaid Radhiyallahu Anha did not behave like the Shayaateen who wish to invade the Masaajid. She did not conduct herself like a hooligan clamouring to 'reclaim' the Masaajid. She did not propagate rubbish and cause Fitnah by instigating and encouraging women to attend the Masjid of even her own locality. Instead, she understood the advice and Fatwa of Nabi Sallallahu Alayhi Wasallam and chose the darkest and innermost corner of her home.

Hadhrat Umme Humaid Radhiyallahu Anha did not go around with propaganda that women should 'reclaim' the Masaajid. She did not conduct herself like a *jaahilah*. Women of *haya* conduct themselves with shame and respect. They heed the exhortation of Rasulullah Sallallahu Alayhi Wasallam to perform Salaat in the remotest corners of their homes. They desire the greater thawaab of performing Salaat in their homes.

But these evil, modernist *faasiqahs* and *faajirahs* who are crude and abrasive in their behavior and who rudely and shamelessly intrude into the Musjid defiling the sanctity of Allah's Houses with their evil

motives, have absolutely no concern for the advice and admonition of Rasulullah (Sallallahu Alayhi Wasallam). Hence we find the Shayaaateen of corrupt opinion citing narrations, the meanings and application of which they possess not the haziest idea.

7. Clutching at straws, Amra avers: *“therefore the Prophet (SAW) only intended to resolve a marital disagreement between Umm Humaid and Abu Humaid (May Allah be pleased with them) - where he was unhappy with the long distance she had to walk to pray five times a day at the (SAW) mosque.”*

So what was the solution to the alleged disagreement? Was it that women should go to the Masaajid or was it that woman should perform her Salaat at home? Why did Nabi Sallallahu Alayhi Wasallam not tell her husband that he should not prevent her from the Masaajid? What Nabi Sallallahu Alayhi Wasallam encourages, is not at all upheld by Amra & Co.

Nowhere in the Hadeeth is there any marital disagreement mentioned? And if there was a marital disagreement, then what was the disagreement about? Where is it written that he was unhappy with the long distance she had to walk to Masjidun Nabawi Sallallahu Alayhi Wasallam?

Furthermore, in some narrations, she explicitly mentioned to Nabi Sallallahu Alayhi Wasallam that ***‘our husbands are prohibiting us from performing***

***Salaat with you***'. 'Our husbands' is different from 'my husband'.

8. Amra then avers: "*The Prophet's (SAW) advice was therefore that she accommodates her husband's request and prays at home or at her tribe's mosque.*"

Praying at home is better than her own Masjid. She attempts to create the impression that praying at home or at her tribe's mosque, is equal. In fact, she propagates the motto/hashtag and slogans of nonsense called '*#reclaiming the mosque*'.

Indeed, citing the incident of Hadhrat Umme Humaid Radhiyallahu Anha in response to the JamiatKZN when the JamiatKZN did not even make mention of it, speaks volumes of the 'intelligence' and 'circumspectness' of Ms Amra and her ilk who senselessly, satanically and immorally parade as '*Women of Waqf*'.

They should learn proper Deen and Hijaab from the Ulama-e-Haq instead of flaunting ignorance and imprudence! In simple language – ***don't act too big for your stockings!!!***

## **GENERAL COMMENDATION**

Like an ignorant Zindeeq, she avers:

*“There is no evidence in the hadith literature that the Prophet (SAW) meant to change the general permissibility or commendation of women praying at the mosque/ in congregation.”*

### **Response:**

1. It is a scandalous lie to infer or to claim that there was a general permissibility for women to perform Salaat at the Masaajid during the era of Rasulullah Sallallahu Alayhi Wasallam. There is no general permissibility according to any of the Fuqaha. The permission for women to attend the Masaajid during the noble era of Rasullullah Sallallahu Alayhi Wasallam was **NOT** general.

How great and noble the era of Nabi Sallallahu Alayhi Wasallam, yet there were strict conditions which encumbered the permissibility. Amra is arguing like a Jaahilah here – in fact like a Zindeeq. The concealment of such a glaring fact mentioned in all the Hadeeth Kutub which mention the Ahadeeth pertaining to women attending the Masaajid, betrays the Shaitaaniyyat of Ms Amra. We are sure that she is not ignorant of such Ahaadeeth.

If she is ignorant of such Ahaadeeth, then she should know that Fiqh is not the domain of the Juhala. If she is aware of such Ahadeeth, yet she denies or rejects them, then she is a Murtaddah. And if one accepts



such Ahaadeeth and misinterpret them, then such a person is a Zindeeq! Denying the conditions which restrict the permissibility is like denying that the sun shines during the day.

2. Women were encouraged to perform their Salaat at home. This appears in innumerable authentic Ahaadeeth.

3. There is copious evidence in the Ahaadeeth to prove that if women do not uphold the conditions for them to attend the Masaajid, then they should be banned from the Masaajid. Indeed, Amra needs to learn still a lot about Ahaadeeth and Fiqh.

The one who states that there was or there is a general permissibility for women to attend the Masaajid, is a despicable and ignorant moron! In fact, such people are guilty of Kufr for rejecting the Shariah. In the Shariah, there is no view of the general permissibility of women attending the Masaajid.

It is the first time in the history of this Ummah that we have heard of morons claiming that women may generally attend the Masaajid without observing any conditions whatsoever! In this manner, they are in fact rejecting the Ahaadeeth which prove the several necessary conditions which women had to observe whilst attending the Masaajid in the noble and pure era of Nabi Sallallahu Alayhi Wasallam!

And rejecting Ahaadeeth is Kufr. It renders one a Murtad. Thus, the Zindeeq appellation for such type of morons, is fully applicable and clearly understandable.

## THE WOMEN OF MEDINA

Trying to pull wool over the eyes of the unwary, she baselessly claims:

*“Secondly, it contradicts the practice of the women of Madina and other authentic hadith. It is clear from Usul ul Fiqh that some statements of the Prophet held a general (aam) application while others pertained to specific cases (khaas) – the case of Umm Humaid is one such case.”*

### **Response:**

1. In addition to their impeccable and unassailable authenticity, the Ahaadeeth which state that a woman’s Salaat at home is better than her Salaat at the Masaajid, are not contradictory to other authentic Ahaadeeth!

2. Which authentic Ahaadeeth does it (a woman’s Salaat being superior at home than the Masaajid) contradict? To the Shayaateen we say: there is no contradiction, o miserable Zindeeqs!

3. Presenting the practice of the women of Madina Munawwarah is indeed silly. Amra is indeed lacking in her academics. When the Sahaabah in Madina Munawwarah banned women from Masjidun Nabawi – the most auspicious Masjid in Madina Munawwarah and the second greatest Masjid in the entire world, then Amra and her ilk reject the Fatawaa of the Sahaabah! So, what is the purpose of quoting the practice of the women of Medina???

- Hadhrat Abdullah ibn Mas'ood (Radhiyallahu Anhu) expelling women from the **Masjid on the day of Jumu'ah by throwing pebbles at them.** [Musannaf Ibn Abi Shaybah]
- Hadhrat Aatika stopped attending the Masaajid despite being an old woman!!!
- Hadhrat Umar Radhiyallahu Anhu banned women from the Masaajid and so many more examples.

4. The talk of *Khaas* and *Aam* is laughable! What is she trying to flaunt? What about *Mutlaq* and *Muqayyad*? The Ahaadeeth which indicate the permissibility of women attending the Masaajid, are Muqayyad – not Mutlaq, o miserable Jaahilaat!

5. She claims that the Hadeeth of Umme Humaid which states that a woman's Salaat at home is better than her Salaat at the Masjid is specific to Umme Humaid. Let us momentarily accept this. But what about all the other Ahaadeeth which refer to other Sahaabiyyaat???

6. She and Jasser Auda have miserably failed to prove that the issue of women performing Salaat at home was *khaas* (specific) to Hadhrat Umme Humaid. There are several other Ahaadeeth too!

7. The word '*Nisaa*' (women) which is a ***plural*** appears in the Hadeeth which states that best Masjid of women are the innermost recesses of their homes. This sufficiently debunks the baseless claims of the Juhala on their rejection of the superiority of women's Salaat at home in comparison to the Masaajid.

There are several more responses to prove that the virtue of women performing Salaat at home in comparison to the Masjid, is not *Khaas* (specific/restricted) with Hadhrat Umme Humaid Radhiyallahu Anha, but in fact it is *Aam* – i.e. it is applicable to all women! Thus, the claims of Jasser Auda and Ms Amra are unacademic, irrational and putrid to say the least.

# ONE THOUSAND PRAYERS

In a futile attempt to show that the Ahaadeeth which encourage women to perform Salaat at home, ‘contradict’ other Ahaadeeth, Amra asserts:

*“Furthermore, when the Prophet (SAW) made the statement “One prayer in this mosque of mine is better than one thousand prayers elsewhere, except for the sacred Mosque in Makkah” [Bukhari, Muslim] he (SAW) made no distinction between men and women, and it therefore had a general applicability, for both genders.”*

1. Nabi Sallallahu Alayhi Wasallam stated that the Salaat at home is better than Salaat in his Masjid. Nabi Sallallahu Alayhi Wasallam said this himself! Now what more should we say?

2. When Nabi Sallallahu Alayhi Wasallam himself said that the best Masjid for a woman is the innermost portion of her home, then it is clear that there was no *general applicability*.

3. Although some Ulama might be of the opinion that it applies to both men and women, all are unanimous that a closest a woman is unto Allah, is in their innermost corner of her homes.

4. It is stupid to quote this Hadeeth to prove that it is more virtuous for women to attend the Masaajid when this Hadeeth only refers to Masjidun Nabawi Sallallahu Alayhi Wasallam and not other Masaajid in the entire world! It is stupid to argue other Masaajid on the basis of Masjidun Nabawi.

5. Women who wish to pray in the Masaajid should reflect on the following – The Shaafi Faqeeh, Allamah Ibn Hajar Haitami Rahimahullah states in his Fatwa:

*“The statement of Ibn Khuzaimah who is among our Akaabir (senior) As-haab supports this: ‘The Salaat of a woman in her home is superior to her Salaat in the Musjid of Rasulullah (Sallallahu Alayhi Wasallam) despite it (Salaat in Musjid-e-Nabawi) being equal to a thousand Salaat. This refers to the Salaat of men, not of women. Therefore, when it (her Salaat in her home) is superior (than even 1000 Salaat of men who perform in Musjid Nabawi), then the motive which brings her out of the home is either riya (show) or pride, and this is haraam.’”*

## **IBN HAZM**

Without thinking, Ms Amra then states:

*“According to Ibn Hazm, all other ahadith saying that a woman’s prayer is better at home are considered weak (da’if) and will therefore not be discussed here.”*

## **Response:**

*“Ibn Hazm’s claims are dhaeef, and therefore it will not be discussed here.”* When deviates quote the imagined proofs of deviates, then a rebuttal will be issued. Merely quoting the claims of deviates serves no purpose to us, especially when their claims are pure rubbish. Furthermore, we are not the Muqallideen of Ibn Hazm & Co.

For the edification of morons who quote Ibn Hazm, the following facts demolish their selective citation of Ibn Hazm:

1. Nabi Sallallahu Alayhi Wasallam commanded women to emerge from their homes in a state of Tafilaat. So what was Ibn Hazm’s explanation of the term ‘*Tafilaat*’? Ibn Hazm’s explanation was so excellent that even Jasser Auda suffered mental derangement due to Ibn Hazm explaining ‘*Tafilaat*’ as ugly smelling and ugly clothing.

والتفلة السيئة الريح والبزّه

2. Ibn Hazm explicitly states that if a woman applies perfume or beautifies herself, then there is no Salaat and thus it will be Fard to prevent her from the Masaajid in such a scenario. It may be comfortably said that those men who are prohibiting women from the Masaajid, are indeed doing a good job!

ولا يخرجن إلا تفلات غير متطيبات ولا متزينات، فإن تطين،  
أو تزين لذلك: فلا صلاة لهن، ومنعهن حينئذ فرض

3. Further on in her piece, she quotes Ibn Hajar Asqalaani Rahimahullah in a perfidious attempt to water down the Fatwa of Hadhrat Ayesha Radhiyallahu Anha. But she fails to realize that Ibn Hajar – whom she selectively quotes – has upheld the authenticity of the narrations of women’s Salaat at home being more virtuous than the Masjid. For example, the Hadeeth which says ***that their houses are better for them***, Ibn Hajar states that ‘*Ibn Khuzaimah has made Tasheeh of it*’ (i.e. declared the Hadeeth Saheeh).

4. Despite the isolated and erroneous status of Ibn Hazm’s position on this issue, it should be noted that even according to Ibn Hazm, ALL women today must be banned from the Masaajid. The ‘*Tafilaat*’ condition does not practically exist in this era.

We hope Ms Amra, Akram Nadwi and Jasser Auda enjoy these views of Haqq from Ibn Hazm with much relish.

And we must say that Jasser Auda has already tasted the *Tafilaat* explanation of Ibn Hazm which was undoubtedly ‘nauseating’ to him and his Zindeeq



followers. Intelligent people have a good idea of how stupid and unintelligent Amra, Auda and Nadwi are for trying to rely on Ibn Hazm – albeit very selectively!

## MOSQUES AROUND THE WORLD

Presenting another unacademic argument, Amra states:

*“It should be noted that Muslim women have been praying for more than 1400 years in mosques around the world, including Islam’s holiest mosques – Masjid Al-haram, Masjid An-Nabawi and Masjid Al-Aqsa.”*

### **Response:**

1. This is not a daleel! Is this the type of unacademic arguments you learn at corrupt Pro-Shia institutes like the so-called ‘Madina Institute’ and other effluvial so-called Islamic colleges???

2. For more than 1400 years, the Fuqaha have upheld the Fatwa of Hadhrat Ayesha Radhiyallahu Anha which morons are trying to discard! Women have been banned from the Masaajid for more than 1400 years – and this is the Fatwa that will remain until Qiyaamah.

## SECTION 4 – THE FATWA OF HADHRAT AYESHA RADHIYALLAHU ANHA

Trying to water-down the Fatwa of Hadhrat Ayesha Radhiyallahu Anha, Ms Amra avers:

*“The newsletter goes on to cite a well-known statement where Aisha (RA), the beloved wife of the Prophet (SAW) said: “If the Messenger of Allah (Sallallahu alaihi wasallam) was alive to see what women are doing now (in that period of time), he would surely have prevented them from attending the prayers in the Musjid just as the women of Banu Isra’il were prevented.” [Bukhari, Muslim]. While this narration is authentic, it has no general applicability and only applies to that specific context.”*

### **Response:**

1. So what was the specific context which prompted Hadhrat Ayesha Radhiyallahu Anha to issue such an excellent Fatwa? The context is much more worse in this era!!!

2. The Jumhoor Fuqaha understood the Fatwa of Ayesha Radhiyallahu Anha generally. In fact, the

Fuqaha from all four Math-habs base their view on the Fatwa of Hadhrat Ayesha Radhiyallahu Anha.

3. The other Sahaabah Radhiyallahu Anhum also understood the Fatwa of Hadhrat Ayesha Radhiyallahu Anha generally!!! The Sahaabah practically prohibited women from the Masaajid!

4. Hadhrat Ayesha Radhiyallahu Anha was well aware of the initial permissibility and the Ahaadith of Rasulullah (Sallallahu Alayhi Wasallam). No moron can teach her a lesson in Hadith interpretation. Despite her awareness, she unhesitatingly declared that Rasulullah (Sallallahu Alayhi Wasallam) himself would have banned women from the Musjid if he had observed the fitnah which had developed. Even the women of Bani Israaeel were banned after the initial permission to attend the Musjid.

Those who argue against the Fatwa of Hadhrat Ayesha Radhiyallahu Anha on this issue, are undoubtedly not applying their minds.

When Ahaadeeth go against their grain, then the Ahaadeeth are interpreted by morons to be specific to place, time or person, but when a Hadeeth ostensibly supports their cause, then according to the Zindeeqs such Ahaadeeth are spontaneously regarded to be general, universal and applicable to one and all.

Her statement implies that for 1400 years, the Sahaabah and the Fuqaha never understood the Ahaadeeth properly and the Ummah had to wait 1400 years for Ms Amra to reveal a “*fact*” which she managed to ‘unearth’ with her superficial research on the topic. Indeed, Shaitaan should pat her on her back for making such a marvellous (actually awful) discovery in the science of Shaitaniyyat!

## THE CLASSICAL JURISTS

In a supine attempt to override the Fatwa of Hadhrat Ayesha Radhiyallahu Anha with Ulama who appeared centuries later, Ms Amra states:

*“With regards to this statement the classical jurists, including Ibn Hajar and Ibn Qudamah, conclude that it only applied within a specific context and that it in no way abrogates the teachings of the Prophet (SAW).”*

### **Response:**

1. Subhaan-Allah! All of a sudden a talk of classical jurists! In her entire article, she behaves like a plastic Mujtahid and all of a sudden she speaks of jurists and then too, classical jurists!

Jasser Auda has much hatred for the Fuqaha and the Muhadditheen to the extent that he belittles and mocks

the Fuqaha which is blatant Kufr. Recently, in Cape Town he degraded Imaam Bukhari. In an attempt to attack the Ahaadeeth in Bukhaari, he asserts that Bukhaari Shareef is not a book of Hadeeth, but a book of Fiqh.

Whilst we honour the Fiqh Kutub, according to Jasser Auda, the Fiqh Kutub are “rubbish” even though the Murtad had not yet explicitly said it. And Jasser Auda is honoured by the MJC and is one of the main guys of IPSA in Cape Town. And IPSA is headed by the Murtad president of the bogus ‘uucsa’, of whom the JamiatKZN are currently part of.

So, Ms Amra, ‘Women of Waqf’ and everyone else who promotes the ideology of Jasser Auda, are Zindeeqs. They are treading the path of Kufr! That is why they reject the Patriarchal Ideology of Islam which is proven in the Qur’an. Rejecting Islam’s Patriarchal stance is rejecting Allah Ta’ala – no wonder the Ulama have declared such deviants to be out of the fold of Islam!

2. Does this woman even know the meaning of classical? Indeed, Hadhrat Ayesha Radhiyallahu Anha was classical? She was in her class of her own – and unmatched. The virtues of Ayesha Radhiyallahu Anha are innumerable. But deviates lack the honesty, decency and morality to acknowledge the status and authority of Hadhrat Ayesha Radhiyallahu Anha.

3. Hadhrat Ayesha Radhiyallahu Anha was herself a great Faqeehah! Ibn Hajar and Ibn Qudaamah are nowhere in comparison to Hadhrat Ayesha Radhiyallahu Anha.

Of what sense does it make that Ms Amra rejects the Fatwa of Hadhrat Ayesha Radhiyallahu Anha which is supported and upheld by the Sahaabah Radhiyallahu Anhum and which is the basis of the prohibition of women attending the Masaajid as explained by the ***Jumhoor Fuqaha***, but she expects us to submit to Ibn Hajar and Ibn Qudamaah Rahimahumullah!!!

4. What are '***the teachings of Nabi Sallallahu Alayhi Wasallam***' as explained by Ibn Hajar and Ibn Qudaamah??? Ms Amra should mention them in detail. Why conceal them?

Is Amra implying that Hadhrat Ayesha Radhiyallahu Anha went against the teachings of Nabi Sallallahu Alayhi Wasallam? If not, then why did she regurgitate such rubbish! Indeed, this immoral woman is very disrespectful to Hadhrat Ayesha Radhiyallahu Anha and these are clear indications of her having Kufr-Shia tendencies within her.

Does Ibn Hajar and Ibn Qudaamah state that women may dress up beautifully when they visit the Masaajid? What do they say of *Tafilaat*?

These *faahishaat, faasiqaat, faajiraat, mutabarrijaat and zaaniyaat* should know better that even according to Ibn Qudaamah and Ibn Hajar, they are in a tight corner...In fact, the curse of Allah is on these immoral women.

A woman who dresses up un-Islamically comes within the purview of the following Hadeeth:

***“The curse of Allah, the Malaaiikah and of all people is on a woman who removes her jilbaab (outer-cloak) in any place which is not the home of her husband.”***

And this is the reality of these accursed female rubbishes who shamelessly attack the Fatwa of Hadhrat Ayesha Radhiyallahu Anha! That is why Allamah Ibn Hajar Haitami Ash-Shaafi’ee declared them as morons.

## **IMAAM MAALIK**

Trying to extract support from Imaam Maalik Rahimahullah, Amra states:

*“Imam Malik, who lived in Madinah soon after the era of the sahabah, is recorded to have said, “Women should never be prevented from going out to the mosques.”*

### **Response:**

1. First and foremost, it is extremely surprising that anti-Taqleed deviates are quoting Imaam Maalik Rahimahullah. Jasser Auda is against the four Math-habs, so why even quote Imaam Maalik Rahimahullah to us – and then too selectively, deceptively and deceivingly. They pretend as if they are big Mujtahids and give their own satanic interpretations of Qur’aan and Sunnah and all of a sudden these deviates want to come and tell us about Imaam Maalik Rahimahullah! Who are these deviates trying to fool!!! These immoral idiots have no skin on their faces.

2. Sight should not be lost to the fact that Amra and Auda have quoted a text partially from Mudawwanatul Kubra. In order to deceive and achieve their pernicious goals, the deviates have omitted the latter portion of the *Ibaarat* (text) which is a hard blow against their satanic objectives of invading the Masaajid. Thus, the vital portion of the omitted Ibaarat is as follows:

*“And verily, Istisqaa and Eidain (the two Eids), I do not see any problem for every Mutajaalah (old) woman emerging (for these Salaat).”*

After reading the above, one understands that Imaam Maalik Rahimahullah in the above text restricts the permission of females attending the Eidgah to **old women!** Since Amra and Auda are experts at the misinterpretation of Usools, the obvious reason for them omitting this vital text of Imaam Maalik



Rahimahullah is because the Usool of *Mafooom-e-Mukhaalif* applied to Imaam Maalik's statement is repugnant to them.

*Mafooom-e-Mukhaalif* in the background of the above-mentioned text of *Mudawwanatul Kubra* means that Imaam Maalik did see a problem in young women attending the Eidgah! And this is intolerable to Jasser Auda and Ms Amra. Thus, they conveniently omitted mentioning this important portion of the *Ibaarat*.

Accordingly, they had to resort to deception by intentionally concealing the portion of the *ibaarat* (text) which goes against their Shaitaani ideology of promoting women to the Masaajid. Despite their chicanery, they have failed miserably. Did Ms Amra even see for herself the text in *Mudawwanatul Kubra*? Or does she merely lap up and regurgitate the vomit and filth which Jasser Auda had disgorged in his rubbish booklet entitled '*Reclaiming the Mosque*'???

3. Besides the above-mentioned view, other *Riwaayaat* (views) are also authentically attributed to Imaam Maalik Rahimahullah from other Maaliki Kutub. Why do the deviates selectively quote only those texts which according to their puny minds would serve their mission of opening up the Masaajid for pollution with Zina?

Ms Amra slurs the Ulama by saying that '*the Ulemah are obliged to share the full spectrum of opinions*', yet she misinterprets and also conceals the conflicting views of Imaam Maalik Rahimahullah! Why did she and Jasser not mention all the other views of Imaam Maalik Rahimahullah which appear in other Maaliki kutub??? Why choose one rare view and then aggravate one's Shaitaniyyat by misinterpreting it as well?

In *Al-Bayaan Wat-Tahseel* of Ibn Rushd Al-Qurtubi (passed away 520 Hijri), the following view of Imaam Maalik Rahimahullah is mentioned:

*"And he (Imaam Maalik) was asked regarding women performing Salaat at the Masaajid. So he responded: 'This differs between an old woman and a young woman...' "*

Subhaan-Allah!!! The fact that Imaam Maalik realised that there is a difference between young women and old women is a hard smack on the faces of Ms Amra, Jasser Auda, Akram Nadwi, Ibn Hazm and their deviated ilk. The miserable morons should explain why did Imaam Maalik Rahimahullah differentiate between old and young woman? Are they so dumb and so stupid that they are unable to comprehend and understand that the Fitnah element is upheld even by Imaam Maalik Rahimahullah!!!

4. The view of Imaam Maalik Rahimahullah that women should not be prevented from the Masaajid is not general. Imaam Maalik has mentioned that there is a difference between old and young women as explained above. As far as young women are concerned, Imaam Maalik states that young women may attend the Masaajid now and then! This is mentioned in Al-Bayaan Wat-Tahseel.

The occasional permission which Imaam Maalik has given for young women to attend the Masaajid debunks the stupid theory of '*reclaiming the Mosque*' propagated by the Shayaateen such as Jasser Auda and Ms Amra. If it was amongst the rights of women to attend the Masaajid, then why is the alleged '*permissibility*' restricted by Imaam Maalik Rahimahullah! Thus, Ms Amra and Jasser Auda have misinterpreted Imaam Maalik's Rahimahullah view!!! They are so bankrupt in Shar'i Dalaail, that these deviates drowning in Fisq, Fujoor and Dhalaal, have to clutch at just any straw which crosses their path with the objective of deceiving and misleading the unwary and the ignorant masses. With their skullduggery, they sink even deeper into their Shaitaaniyyat without realising that they and their ilk fool none other than themselves!

5. According to Imaam Maalik Rahimahullah, it is not permissible for women to go often to the Masjid. This is explicitly mentioned in the Maaliki Kutub. Presenting an explanation of Imaam Maalik's view

regarding young women attending the Masaajid, Ibn Rushd Al-Maaliki states:

ووجه قول مالك - رَحِمَهُ اللهُ - : "إن النساء الشواب لا يمنعن من الخروج إلى المساجد" عموم قول النبي - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - : «لا تمنعوا إماء الله مساجد الله» . ووجه كراهيته لهن الإكثار من الخروج ما خشي على الرجال من الفتنة بهن، فقد قال - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - : «ما تركت بعدي فتنة أضر على الرجال من النساء» . ووجه قوله إنهن يمنعن من الخروج إلى العيدين والاستسقاء، مع ما جاء عن النبي - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - من خروج العواتق وذوات الخدور إلى العيدين - ما أحدثته من الخروج على غير الصفة التي أذن لهن بالخروج عليها، وهي أن يكن تفلات غير متطيبات ولا يبدن لشيء من زينتهن. وقد قالت عائشة - رَضِيَ اللهُ عَنْهَا - : لو أدرك رسول الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - ما أحدثه النساء لمنعهن المساجد كما مُنِعَهُ نساء بني إسرائيل .

وتلخيص هذا الباب على تحقيق القول فيه عندي أن النساء أربع: عجوز قد انقطعت حاجة الرجال منها، فهي كالرجل في ذلك، ومتجالة لم تنقطع حاجة الرجال منها بالجملة، فهي تخرج إلى المسجد ولا تكثر التردد كما قال في الرواية، وشابة من الشواب، فهذه تخرج إلى المسجد في الفرط وفي جناز أهلها وقرايتها، وشابة فاذة في الشباب والرخانة، فهذه الاختيار لها ألا تخرج أصلا، وبالله التوفيق.

*“And the explanation of Imaam Maalik’s view that ‘young women will not be prevented from going to the Masjid’ is the Umoom (generality) of the statement of Nabi Sallallahu Alayhi Wasallam that ‘do not prevent the female servants of Allah from the Masaajid of Allah’.*

*The reason for the **Karaahiyyat** (view of Imaam Maalik) of excessively emerging from her home is because of the fear of **Fitnah** upon the men by the women. For verily, Rasulullah Sallallahu Alayhi Wasallam said ‘I have not left behind a Fitnah more harmful upon men than women.’*

*The reason for Imaam Maalik’s view that they should be **prohibited** from the Eidgah and Istisqaa, despite what has come from Nabi Sallallahu Alayhi Wasallam of the emergence of awaatiq and thawaatil khudoor attending the Eidgah, is what they have innovated when emerging from their homes by not observing the conditions upon which they were given permission for khurooj.*

*And undoubtedly, Ayesha Radhiyallahu Anha said: ‘If Rasululllah Sallallahu Alayhi Wasallam had to observe what the women innovated, he would have banned them from the Masaajid just as the women of Bani Israaeel were banned (from the Masaajid).’*

As far as Ms Amra and her ilk is concerned, Ibn Rushd states that ***the best for such women is that they do not emerge from their homes at all.***

The above explanation of *Al-Bayaan Wat-Tahseel* is indeed a hard blow to Ms Amra and Jasser Auda.

Thus, it is silly to quote Imaam Maalik Rahimahullah in refutation of Hadhrat Ayesha’s Radhiyallahu Anha

Fatwa – a Fatwa upheld by all four Math-habs. Truly, Jasser Auda and Ms Amra were too imprudent to quote Imaam Maalik Rahimahullah in support of their Shaitaani theories of women invading the Masaajid despite their unwanted presence.

## THE FATWA OF THE MAALIKI MATH-HAB

It would be prudent to mention here that the Fatwa of the Maaliki Math-hab is that it is not permissible for women to attend the Masaajid. It is silly to quote and misinterpret Imaam Maalik's view when the Maaliki Fuqaha are in the best position to give us the Fatwa of the Maaliki Math-hab on the issue of women attending the Masaajid.

The Maaliki Fuqaha clearly mention that the Fatwa is that of prohibition with regards to women attending the Eidgah and also the Musaajid. Here are a few quotes from the Maaliki Math-hab:

1) On the issue of women attending the Musaajid and the Eidgah, Sheikh Imaam Allamah Jundi (passed away 771) Rahimahullah states: *“And in this era of ours, prohibition is conclusive. Allah knows best. The famous statement of Ayesha Radhiyallahu Anha – “If Rasulullah sallallahu alayhi wasallam) had seen what women have innovated...until the end of the Hadeeth”*

– indicates towards it (the prohibition)”. (**At-Towdeeh**)

2) Allamah Gharnaati Rahimahullah (passed away 897) states: *“Thus, in the Maaliki Math-hab it is Waajib upon the Imaam to prohibit young women from exiting their homes to the Salaat of Eidayn....And the young women who is in her striking youth and is noble, the best for her is that she does not come out of her home at all.”* (**At-Taaj Wal Ikleel**)

3) Allamah Hattaab Ru’ayni (passed away 954) Rahimahullah mentions: *“then he quoted from Qaadhi: ‘The Ulama have placed conditions for the permissibility of women emerging from their homes:*

- *That it should be at night*
- *Without being beautified*
- *Without being perfumed*
- *Not crowding or being together with men*
- *Not young by which fitnah is feared.*
- *In the meaning of ‘tayyib’ is the display and exhibition of beauty and smart jewellery.*

*If there is any of the above, then it is **Waajib** to prevent them due to the fear of fitnah. And Ibn Maslamah said: ‘A beautiful young woman will be prevented (from the Musjid/Eidgah/etc.)’ Sheikh Muhyid Deen said: ‘And added to those conditions is the condition that it should not be on that path/road whereby an evil*

*is feared.’ Qaadhi Iyaadh said: ‘And when they are prohibited from the Musjid, then to a greater extent they will be prohibited from attending other places.’*  
**(Mawaahibul Jaleel)**

Not one of the abovementioned conditions are upheld today. In fact, in the time of the Sahaabah, these conditions were not abided to, hence the Sahaabah prohibited women from the Musaajid. Thus, the fatwa of Haraam is correct in terms of the Maaliki Math-hab as well.

Whichever Ulama had given permissibility for women to attend the Masaajid, have not given a blanket permission. They have attached the above strict rules! This is also mentioned by Sheikh Adwi, etc.

Furthermore, if women had a right to attend the Musjid, then what is the need for saying that a woman in her youth should not leave her home at all. Confirming this fact, it is mentioned by:

4) Allamah Kharshi (passed away 1101), who wrote a Sharah on Mukhtasar Khaleel, states: *“And this marjoooh permissibility is for a woman as long as she is not flourishing in her youth and she is not noble, otherwise, she should not come out of her house at all.”*



The permissibility view of some is the *marjooh* view. It is not the *raajih* (preferred) view. And a fatwa is issued on a *raajih* view – not on an opinion which has been set aside. Women no longer observe and uphold the conditions. Hence the prohibition.

5) Allamah Adwi in his Haashiyaa on Allamah Kharshis Sharah states: “*And it is mentioned in Towdheeh: ‘It (the fatwa) should be prohibition (of women attending Eidgahs/Musaajid/etc.) in our times.’*”

Even according to the Math-hab of Imaam Maalik Rahimahullah, women should not attend the Masaajid in this age. Their (Amra & Co’s) citation of Imaam Maalik is slanderous indeed.

Although there is much more which could be quoted, the above is more than sufficient for the seeker of the Haqq. There are innumerable quotes from the Maaliki Kutub which uphold the Fatwa of Hadhrat Ayesha Radhiyallahu Anha. Insha Allah, when the need arises, these quotes from the Maaliki Fuqaha will be produced.

The above makes one realise that non-entities, morons and ignoramuses like Jasser Auda and Ms Amra should be the last ones to comment on the Shariah as they are wholly unqualified to do so. They only excel in Shaitaaniyyat and Jahaalat. From the writings of Jasser Auda and Ms Amra, we are convinced that they

are *sciolists* who are ‘experts’ at misleading others and taking audacious chances in Fiqh. Their dabbling in Shar’i matters is a clear sign of them trifling with their Imaan. Thus, we observe both Ms Amra and Jasser Auda speaking rubbish on the issue of Rajm. Their Kufr is glaringly palpable and undoubtedly discernible!

## IBN HAJAR

Presenting another weak argument, Ms Amra states: *“Ibn Hajar said that Aisha’s (RA) opinion is not universal as she made it contingent on a particular condition.”*

### Response:

1. This particular averment of Ibn Hajar, is devoid of Shar’i substance. Erroneous statements of Ibn Hajar, Ibn Qudaamah, etc. are set aside. Anyways, what was that ‘*particular condition*’ upon which the Fatwa of Hadhrat Ayesha Radhiyallahu Anha is based? What prompted Hadhrat Ayesha Radhiyallahu Anha to issue the Fatwa of banning women from the Masaajid?

For Ms Amra’s edification, it is ***Fitnah*** which Ibn Hajar Rahimahullah has mentioned in Fathul Baari before the above-mentioned averment.

At this juncture, it is necessary to state that Ms Amra has attempted to refute the ‘Fitnah’ argument upheld by all the Fuqaha – an *Illat* which is even upheld by Ibn Hajar Rahimahullah as stated in his Fathul Baari! Why did Ms Amra not quote Allamah Ibn Hajar on the issue of Fitnah – which is widespread in this era?

2. Ibn Hajar Rahimahullah does not state that women may generally attend the Masaajid. He too agrees that there are conditions for the permissibility of women attending the Masaajid. It is thus very misleading to quote Ibn Hajar Rahimahullah in a manner which conveys the impression that her view is consistent with the view of Ibn Hajar Rahimahullah.

3. Are the conditions prevalent in our time worse or better than the conditions which Hadhrat Ayesha Radhiyallahu Anha had observed more than 1400 years which warranted the Fatwa of prohibition – a Fatwa upheld by the Sahaabah and the Four Math-habs?

Even Allamah Aini Rahimahullah criticized the women of Egypt approximately 600 years ago in his Umdatul Qaari stating that ***the women who were banned from the Masaajid in the time of the Sahaabah, did not introduce even 1000th of the Fitnah of the women in Egypt in the era he lived!*** In our day of filth and crime, the fitnah (particular condition) is a million times worse.

It is eristic to quote Ibn Hajar Asqalaani Rahimahullah! It is obvious that the condition of women changed which occasioned the Fatwa of Hadhrat Ayesha Radhiyallahu Anha.

It should also be noted that she describes the Fatwa of Hadhrat Ayesha Radhiyallahu Anha as an ‘opinion’ which implies that her opinion and the opinion of Jasser Auda is more superior than the Fataawaa and the Ijmaa’ of the Sahaabah Radhiyallahu Anhum. These Zindeeqs are indeed very shameless and contumacious.

May Ms Amra please enlighten as to what Ibn Hajar Asqalaani’s view is on women performing their Salaat at home? After mentioning two authentic Ahaadeeth on the virtues of women performing their Salaat at home, the following is mentioned in Fathul Baari:

ووجه كون صلاحها في الإخفاء أفضل تحقق الأمن فيه  
من الفتنة ويتأكد ذلك بعد وجود ما أحدث النساء  
من التبرج والزينة ومن ثم قالت عائشة ما قالت

Translation: “And the reason why her Salaat in concealment is more virtuous is the guarantee of being safe in it (i.e. the concealment of the home) from Fitnah. And this is emphasized after the existence of what women innovated in terms of tabarruj (female

*exhibition) and zeenat (beauty). And therefore, Ayesha said what she said (i.e. due to the women not observing the conditions of Tafilaat, etc. etc.)”*

The Shaitaanah who does not follow the Ulama, but instead she feels she knows more than the Ulama without realising what a moronic ignoramus she is, states, *‘As a community looking to the Ulemah for guidance, the Ulemah are obliged to share the full spectrum of opinions and views on a matter where there is clear and legitimate ikhtilaaf (difference of opinion) among the scholars, rather than present a singular opinion, as binding and the only opinion.’*

Yet, in her ‘open letter’ which stinks of Zandaqah and Kufr, she only presented the views of Ibn Hajar, Ibn Qudaamah and Imaam Maalik Rahimahullah.

As far as Ibn Hazm is concerned, he is a non-entity. And as far as the Hanafi Math-hab is concerned, she had failed to even quote one Hanafi Faqeeh.

She fails to realise that there is only one view on the issue of women attending the Masaajid, i.e. prohibition.

Even in terms of the Shaafi Math-hab, she only quotes Ibn Hajar and, that too, very selectively. It is thus salutary at this juncture to quote the Shaafi Math-hab so that readers may have an idea of how lost these

deviates are, who are baselessly claiming permissibility for women to attend the Masaajid.

## THE FATWA OF THE SHAAFI MATH-HAB

(1) Imaamul Haramain, Abul Ma'aali Al-Juwayni (passed away 478) states: “Sheikh has stated: *“And today we regard khurooj impermissible for them. And it has been reported from **Ayesha Radhiyallahu Anha** that she prohibited women from khurooj. It was said to her: ‘They (the women) used to exit their homes during the era of Rasulullah Sallallahu Alayhi Wasallam. She responded: ‘If Nabi Sallallahu Alayhi Wasallam lived until this era of ours, he would have prohibited women from khurooj!’”* (**Nihaayatul Matlab**)

(2) Imaam Nawawi (passed away 676) states: “Verily, *the young woman and beautiful woman and those whom men desire: it is impermissible for them to be present at the Eidgah due to the fear of fitnah upon them and by them. And if it is said that this fatwa contradicts the Hadith of Umme Atiyyah Radhiyallahu Anha, then we say: ‘It is established in the two Saheehs (i.e. Bukhari and Muslim) from **Ayesha Radhiyallahu Anha** who said: ‘If Rasulullah Sallallahu Alayhi Wasallam had to observe what women had introduced, he would have prohibited them just as how the women of the Bani Israeel were*

*prohibited.” And also because the fitnahs and causes of evil in these times are much more than the first era (which Hadhrat Ayesha Radhiyallahu Anha speaks about).” (Al-Majmoo’)*

(3) Ibnul Rif’ah (passed away 710) states: *“Qaadhi Husain says that the concession in their emergence from the home was for that era. And today it is impermissible for them to emerge to the gatherings of people because people have changed. Ayesha Radhiyallahu Anha said: ‘If Rasulullah Sallallahu Alayhi Wasallam was living, he would have banned women from emerging from their homes.”* (Kifaayatun Nabeeh)

(4) Khateeb Shirbeeni (passed away 977) states: *“It is Makrooh (impermissible) for the women of beauty (adornment) to attend (the Musjid) with males because of the Hadith of Aishah (radhiyallahu anha) narrated in Bukhaari and Muslim where she said, ‘If Rasulullah Sallallahu alayhi Wasallam had seen what women had innovated, he would have banned them from the Masjid just as how the women of Bani Israaeel were prohibited from the Masaajid and (the impermissibility of women attending the Masjid is also) because of the fear of Fitnah.”* (Al-Iqnaa lish Shirbeeni)

In Mughnil Muhtaaaj, the honourable Faqeeh presents the very same two reasons for the prohibition of females attending the Masaajid:

- The Hadeeth of **Hadhrat Ayesha Radhiyallahu Anha**,
- The fear of Fitnah.

(5) The Shaafi Faqeeh, Allamah Dimyaati who was born 1226 Hijri and passed away 1310 Hijri in Makkah Mukarramah, states: “*Yes, it is Makrooh (i.e. forbidden) for women of adornment to attend the Musjid with males because of the Hadith in Bukhaari and Muslim narrated from Aishah (radhiyallahu anha) who said: ‘If Rasulullah (sallallahu alayhi wasallam) had to see what women have initiated (today), then most certainly he would prohibit them from the Musjid just as the women of Bani Israaeel were prohibited.’ And this prohibition is on account of the **fitnah** in it (in their emergence from their homes to attend the Musjid).*”

*The text of Sharh states: ‘It is Makrooh (reprehensible and forbidden) for a woman to attend Jamaat of the Musjid if she is young even if she dons shabby (unattractive/old) garments, and even if she is not young, but with her there is something of beauty or the fragrance of perfume.’ And it is the duty of the Imaam or his representatives to **prevent them** (from the Musjid).” (I’aanatut Taalibeen)*

The above five texts are sufficient from the dozens and dozens of *Ibaaraat* available in our possession. It should be remembered that the author of I’aanaut



Taalibeen, used to teach in the Haram of Makkah Mukarramah, i.e. Masjidul Haraam!!!

Furthermore, in all five of the above quotes, it has been proven that all five Shaafi Fuqaha (and also many others who are not mentioned here) have agreed to the Fatwa of Hadhrat Ayesha Radhiyallahu Anha. It is thus futile to quote the personal opinions of Ibn Hajar Asqalaani in refutation of Hadhrat Ayesha Radhiyallahu Anha which is upheld by the Jamhoor Fuqaha of the Shaafi' Math-hab.

The noble and chaste name of Hadhrat Ayesha Radhiyallahu Anha has been highlighted in the above quotes.

It would be excellent to end off the issue of women attending the Masaajid in terms of the Shaafi Math-hab with the following Fatwa of Allamah Ibn Hajar Haitami Rahimahullah (passed away 974) which confirms the *'ignoramus'* status of Ms Amra and her sciolistic cronies. He emphatically states:

*“And, no one will hesitate in prohibiting women (from the Musjid, the Eidgah, the shopping malls, and emerging from the home in general) except a **ghabi (moron) who is a jaahil**, and who lacks ability in understanding the subtleties of the Shariah .....The correct verdict is categorical Tahreem (i.e. haraam for women to come to the Musjid), and*

this is the Fatwa. And, this in a nutshell is our (Shaafi') Math-hab." (Al-Fataawal Fiqhiyatul Kubra)

## IBN QUDAAMAH

In another supine attempt, she injudiciously tries to override the Fatwa of Hadhrat Ayesha Radhiyallahu Anha with the personal opinion of Ibn Qudaamah. Thus, she states:

*"While Ibn Qudamah said "The Prophet's Sunnah is more worthy of being followed and Aisha's (RA) statement is limited only to those who introduce unlawful innovations."*

### Response:

وَسُنَّةُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَحَقُّ أَنْ تُتَّبَعَ.

وَقَوْلُ عَائِشَةَ مُحْتَصٌّ بِمَنْ أَحَدَتْ دُونَ غَيْرِهَا، وَلَا شَكَّ بِأَنَّ تِلْكَ يُكْرَهُ لَهَا الْخُرُوجُ وَإِنَّمَا يُسْتَحَبُّ لَهَا الْخُرُوجُ غَيْرَ مُتَطَيِّبَاتٍ وَلَا يَلْبَسْنَ ثَوْبَ شُهْرَةٍ وَلَا زِينَةٍ، وَلَا يَخْرُجْنَ فِي ثِيَابِ الْبَذْلَةِ؛ لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ - : «وَلْيَخْرُجْنَ تَفَلَّاتٍ» . وَلَا يُخَالِطَنَّ  
الرِّجَالَ، بَلْ يَكُنَّ نَاحِيَةً مِنْهُمْ.

1. The very next *Ibaarat* (text) of Ibn Qudaamah (which is quoted above in Arabic) is a hard nail in the coffin for Ms Amra and Jasser Auda who conveniently and intentionally omitted the subsequent *Ibaarat* which reveals the following facts:

- There is no general permissibility for women attending the Masaajid as Ibn Qudaamah mentions some conditions which Nabi Sallallahu Alayhi Wasallam instructed, which are no longer observed.
- They should emerge from their homes without any perfume. Now how do women in these days emerge from their homes!!! With all the make-up, lotions and potions, it is satanic to project and eject females into the public sphere, especially the Masaajid.
- They should not wear beautiful clothes. Now what clothes do almost all women wear when they leave their homes, especially on Fridays and on the Day of Eid? And Jasser Auda even had to crown his Zindeeq-audacity by

describing that no adornment for women in public as an ‘extreme’. Nabi Sallallahu Alayhi Wasallam says that such women should be banned from the Masjid. Jasser Auda, Ms Amra and their cronies opine exactly the opposite.

- They should emerge in a state of ‘*Tafilaat*’. The meaning and purport of *Tafilaat* explained by the Fuqaha, Muhadditheen, etc. as ‘foul-smelling’, ‘unattractive’, ‘un-perfumed’, etc., which is another discussion on its own, is sufficient to ban women from the Masaajid.
- They should not intermingle with men. This alone is a hard smack on the faces of Ms Amra, Jasser Auda and every other Zindeeq who justifies the Shaitaaniyyat and immorality of intermingling of the sexes.
- And those women who Hadhrat Ayesha Radhiyallahu Anha banned from the Masaajid, Ibn Qudamah states that there is no doubt that Khurooj (emergence from the home) is impermissible (Makrooh) for such women. Now what more should we say....

2. The above sufficiently dispels the confusion created by the deviates in the minds of the unwary. Nevertheless, it is incongruent to misuse the name of Ibn Qudaamah against Hadhrat Ayesha Radhiyallahu

Anha and the Sahaabah Radhiyallahu Anhum who banned women from the Masaajid.

3. From the *Ibaarat* of Ibn Qudaamah, it is clear that he too is aware of the Fitnah of women, thus he stipulates conditions for them to emerge from their homes for Salaat. And all these conditions are non-existent, more so in this belated age.

4. Ibn Qudaamah does not promote the view of general permissibility of women attending the Masaajid. It is thus extremely unintelligent for Auda and Amra to quote Ibn Qudaamah. As explained earlier, the Auda-Amra clique are amongst the only ones who advocate the general permissibility of women attending the Masaajid – a rejected copro-view which is even rejected by the explicit statements of Nabi Sallallahu Alayhi Wasallam himself. Afterall, Nabi Sallallahu Alayhi Wasallam imposed such strict conditions upon women when they emerge from their homes.

5. The Sunnat of Rasulullah Sallallahu Alayhi Wasallam is to ban such women from the Masaajid. Thus, Nabi Sallallahu Alayhi Wasallam declared that such women should be banned from the Masaajid!

Ibn Qudaamah also forgot that Nabi Sallallahu Alayhi Wasallam equated the Sunnah of his Sahaabah to his own Sunnah. Hadhrat Ayesha Radhiyallahu Anha was more aware of the Sunnah than Ibn Qudaamah. Ibn

Qudaamah had made an exceptional blunder at this juncture with such a statement to briefly minimize the Fatwa of Hadhrat Ayesha Radhiyallahu Anha as he had misunderstood that Hadhrat Ayesha Radhiyallahu Anha was in a better position than him to explain the Sunnah.

Whilst his statement regarding the Sunnah is 100% correct, the juncture for mentioning it creates the wrong impression of him not accepting the general applicability of Hadhrat Ayesha Radhiyallahu Anha which has the dangerous implication of him not accepting or not acknowledging the fact that other Sahaabah too banned women from the Masaajid.

And it was explained earlier that the Sahaabah even threw small pebbles at the women to drive them away from the Masaajid.

Did Ayesha Radhiyallahu Anha and the innumerable Sahaabah not know the Sunnah??? There is Ijmaa' of the Sahaabah on the prohibition of women attending the Masaajid. Ibn Qudaamah and Ibn Hajar have sadly slipped at this juncture as *'every good horse slips'*!

6. And what did the women innovate which led to them being banned? We may comfortably say that there is much in the statements of Ibn Qudaamah and Ibn Hajar which substantiate the view of prohibition.

7. Nevertheless, the Ahle-Haq (People of Haq) choose to offer Taqleed to the Sahaabah and the Fuqaha, not to Ibn Hajar, Ibn Qudaamah, etc. especially when their statements clashes with the Fatwa of the Jamhoor Fuqaha.

Alhamdulillah, we praise Allah for sending such great companions of Nabi Sallallahu Alayhi Wasallam to this world, who in conformity to the Qur'aan and Sunnah, verbally, practically, physically and intelligently debarred women from the Masaajid.

## **THE FATWA OF THE HAMBALI MATH-HAB**

Allamah Abu Ya'laa Al-Farraa Al-Baghdaadi (passed away 458 Hijri) clearly states that the Hadeeth of Hadhrat Ayesha Radhiyallahu Anha is applicable to young women. This means that it is not permissible for young women to attend the Masaajid.

The Hadeeth of Hadhrat Ayesha Radhiyallahu Anha is not refuted by the Hanaabilah as implied by the deviates. On the contrary, the Hanaabilah acknowledge the strict conditions for the permissibility to the extent that if there is a fear of Fitnah, women will be prohibited from the Masaajid.

The permissibility view attributed to Imaam Ahmed Bin Hambal Rahimahullah is obviously predicated with the strict conditions which are mentioned in the Ahaadeeth and upheld by the Fuqaha of all Math-habs. In this era, the conditions have ceased to exist, hence the prohibition. Thus, it is observed that the Hambali Fuqaha have mentioned that the husband has the right to prohibit his wife in the event of Fitnah. It is thus academically perfidious to state that according to the Hanaabilah, it is permissible for women to attend the Masaajid. The following quotes will sufficiently smash the proponents of Baatil:

1. Imaam Ahmed Bin Hambal was asked about women attending the Eidgah. He responded: ***“Verily, in this era of ours, NO! Because they (the women) are a Fitnah.”*** (Several Hambali Kutub)

2. Ibnul Muflih (passed away 763) has also quoted the above. However, the following is also mentioned: *“Al-Qaadhi said: ‘Those women whose khurooj has been condemned- khurooj in a manner whereby Fitnah is feared and he mentioned narrations of warnings pertaining to their Khurooj (emergence from the home).’*

*The author of Muharrir said: ‘When Fitnah or harm is feared from them, (they will be prohibited) because of the narration (khabr) of Ayesha.’*



*And (it is mentioned) in An-Naseehah that women, with beauty, perfume and who intend fitnah, will be prohibited from attending the Eid Salaat very strictly. And he said, ‘**Banning them** in these times from khurooj is most beneficial for them and for men in several ways.’ (Al-Furoo’)*

At another place, he states: “Some of our As-haab have said, ‘**The Fatwa today is on the impermissibility (of women attending the Masaajid/Eidgah) for all Salaat due to the prevalence of fasaad. And Ibn Hubayrah approves this view (of prohibition).**”

3. Allamah Saalihi Al-Jiraa’i (passed away 883 Hijri) states: “Ibnul Jawzi said: ‘If there is a fear of Fitnah, she will be prohibited from Khurooj (emerging from her home to the Masjid). And he took proof from the famous statement of Hadhrat Ayesha Radhiyallahu Anha...” (Tuhfatur Raaki’ Was Saajid Bi Ahkaamil Masaajid)

قَالَ ابْنُ الْجَوْزِيِّ: فَإِنْ خِيفَ فِتْنَةٌ تَهَيَّتْ عَنْ الْخُرُوجِ  
وَاحتَجَّ بِخَبَرِ عَائِشَةَ الْمَشْهُورِ.

قَالَ الْقَاضِي: مِمَّا يُنْكَرُ خُرُوجُهُنَّ عَلَى وَجْهِ يَخَافُ مِنْهُ  
الْفِتْنَةُ، وَذَكَرَ فِي خُرُوجِهِنَّ الْأَخْبَارَ بِالْوَعِيدِ، قَالَ

صَاحِبُ الْمُحَرَّرِ: مَتَى خَشِيَ فِتْنَةً أَوْ ضَرَرًا مِنْهَا لِحَبْرِ  
عَائِشَةَ.

وَفِي النَّصِيحَةِ يُنْعَنُ مِنَ الْعِيدِ أَشَدَّ الْمَنْعِ مَعَ زِينَةٍ  
وَطِيبٍ وَمُفَتَّنَاتٍ، وَقَالَ: مَنْعُهُنَّ فِي هَذَا الْوَقْتِ عَنْ  
الْخُرُوجِ أَنْفَعُ لَهُنَّ وَلِلرِّجَالِ مِنْ جِهَاتٍ.

4. Allamah Buhooti (passed away 1051) explains the following Masaail in ***Kash-shaaful Qinaa***:

- Husbands should not prevent their wives from the Masaajid if they seek permission on condition they leave their homes in a state of ***Tafilaat*** and without being beautified.
- The Honourable Faqeeh then mentions an exception: “*Except if her husband fears Fitnah or harm (by her going) to the Masjid, then he will forbid her from going to the Masjid dar-an lil mafsadah.*”
- A woman will be forbidden to apply perfume. If she does, it will be Makrooh Tahreemi for her

to attend the Masaajid. He explains why it is Haraam for her to attend the Masjid.

- He then explains that a woman's Salaat is more virtuous at home than even her performing Salaat in Masjidun Nabawi Sallallahu Alayhi Wasallam.

Considering the almost complete non-existence of *Tafilaat*, the fact that women emerge from their homes attractively, etc. the prohibition of women attending the Masaajid should be crystal clear even according to the Hambali Fuqaha.

5. Allamah Raheebani (passed away 1243) states:

*“And it is not permissible for beautiful women – even if they are not young – to be present for Jamaa’at (in the Masjid) with men because of the fear of Fitnah with them. And it is permissible for other women to be present at the Masaajid, i.e. women without beauty (ugly women) like old hags who have no beauty – so they (such ugly hundred year old women who cannot even attract hundred year old men - translator) may attend the Jamaa’at in a state of Tafilaat, i.e. not perfumed and (the second condition – translator) is that they should not be beautified. Tafilaat....: is when a woman stinks due to not applying perfume and oil (no creams, make-up, blush, lipstick and lotions & potions – translator)...” (Matlab Ulin Nahaa)*

The Faqeeh goes on to mention that it is Haraam for that woman to emerge from her home without the permission of her husband. The Faqeeh mentions that this applies also to gatherings of lectures and goes on to state that their homes are better for them owing to the Ahaadeeth.

According to the honourable Faqeeh, it is Haraam for women to apply perfume, beautify themselves when emerging from their homes. Now in this era, women are doing exactly the opposite! The Fatwa of ***Hurmat*** should not be difficult to understand. Even those who don the rag they term a ‘Niqab’ are in direct contravention to the Shar’i laws of hijab. The ‘niqab’ rag is by far more alluring and attracting than even the exposure of the face! Even the most unattractive and aged woman looks attractive and tempting when only her eyes are exposed.

Although it is necessary for women to cover their faces when they emerge from their homes, they should realise that the ‘niqab’ is not a license to prowl the streets – a common misunderstanding amongst the masses due to their ignorance of the laws of Hijaab.

The *illat* of Fitnah is explained in almost every Hambali Kitaab. The famous view is the impermissibility of young women attending the Masaajid!!!

## BASELESS OPINION VS HADHRAT AYESHA'S FATWA

Trying to elevate herself higher than even Shaitaan, the deviate states:

*“As discussed earlier, according to Usul ul Fiqh, after the demise of the Prophet (SAW), no abrogation can take place. Aisha (RA) is not considered to have legislative power and her statement is opinion rather than law.”*

### **Response:**

1. Who on earth does this confounded Zindeeqah think she is? The miserable idiot elevates her opinion as law, and rejects the Law of Allah as opinion!!! Hadhrat Ayesha Radhiyallahu Anha states that Nabi Sallallahu Alayhi Wasallam would have banned women from the Masaajid and these morons state the opposite, implying that Hadhrat Ayesha Radhiyallahu Anha is a liar (Nauthubillah). These deviates suffer from the Kufr of Shiism!

2. Her talk of Usul-e-Fiqh is bunkum as has been already discussed earlier. The initial ruling of permissibility is abrogated by the statements of Nabi Sallallahu Alayhi Wasallam himself. And the Sahaabah had a better understanding of the Deen than the wayward moron-miscreants of this age.

3. The Ijmaa' of the Sahaabah on the prohibition of women attending the Masaajid based on Fitnah, is never in conflict with the Shariah. If Ayesha Radhiyallahu Anha is not considered to have legislative power, then what Shaitaani powers do these Murtads and Zindeeqs possess??

The plastic so-called 'Mujtahideen' of this era with the likes of Jasser Auda and other rubbishes, surely dream of having legislative powers. Whilst the statements and the Fatwas of the Sahaabah are Hujjat and some of their Ahaadeeth even have the status of Marfoo', the statements and views of morons are ***Mardood***.

The Sahaabah Radhiyallahu Anhum were the students of Nabi Sallallahu Alayhi Wasallam. Nabi Sallallahu Alayhi Wasallam gave the Sahaabah authority. The Usool-e-Fiqh Kutub explain this clearly. That Ms Amra is capable of blurting out nonsense in the name of the Deen, is a clear sign of her treading the path of Kufr.

Whilst Amra, Auda, etc. have absolutely no authority to speak on Deeni issues, Nabi Sallallahu Alayhi Wasallam vested authority in the Sahaabah. Accordingly, Nabi Sallallahu Alayhi Wasallam said:

***“My Sahaabah are like stars. Whichever one of them you follow, you will be rightly guided.”***

## ATTEMPT TO REBUKE

Speaking even more nonsense, Amra states:

*“Furthermore, women continued to attend the mosque while Aisha (RA) was alive, indicating that her statement was an attempt to rebuke them – in hyperbole, and not a ruling.”*

### **Response:**

1. It is obvious that the ban did not happen overnight.
2. Her attempt was not just to rebuke them. Saying that Nabi Sallallahu Alayhi Wasallam would prohibit them is not the same as saying that Nabi Sallallahu Alayhi Wasallam would have condemned, criticized or rebuked them. The Hadeeth indicates prohibition – not just rebuke.
3. Furthermore, if it is permissible for women to attend the Masaajid, then why rebuke them??? The injudicious attempt to neutralize the Fatwa of Hadhrat Ayesha Radhiyallahu Anha, gives us an idea of how foolish some people are.
4. Now why did Amra not mention all the Fuqaha who have accepted the Fatwa of Hadhrat Ayesha Radhiyallahu Anha??? The Fuqaha have accepted Hadhrat Ayesha’s Radhiyallahu Anha Fatwa as a

basis for the prohibition of women attending the Masaajid! It is what the Fuqaha have said – not what Ms Amra says.

5. Furthermore, many Fuqaha before and after Ibn Hajar Asqalaani and Ibn Qudamah have accepted the Fatwa of Hadhrat Ayesha Radhiyallahu Anha. This is the view of the Jumhoor. The Experts in the field of Iftaa have utilized the Fatwa of Ayesha Radhiyallahu Anha as a basis to ban women from the Masaajid.

But ignoramuses who know absolutely nothing about Iftaa like Ms Amra, Jasser Auda and their cronies, want to act like experts of the Shariah. If they knew the dynamics of a Fatwa, these sciolists would have preferred to shut their mouths, instead of making nuisances out of themselves.

6. There is no exaggeration in Hadhrat Ayesha's Radhiyallahu Anha Fatwa. Other Sahaabah physically drove women away from the Masjid by throwing small pebbles at the women. Throwing pebbles is not just a rebuke – in hyperbole. These deviates should emerge from their hyperboles of ignorance if Hidaayat has ever been willed for them.

Amra's arguments are discarded as absolute rubbish!!! She has exaggerated like a moron here. The Fatwa of Ayesha Radhiyallahu Anha is a Fatwa which is upheld by the Fuqaha and even the Sahaabah. These deviates have miserably failed to show a single



Sahaabi who had opposed the ban enacted by the Sahaabah.

7. All those women who continued attending the Masjid were elderly women and they very strictly and meticulously upheld the strict conditions which Nabi Sallallahu Alayhi Wasallam had stipulated.

It is stupid for Ms Amra to compare her immoral lifestyle to the noble life pattern of Hadhrat Ayesha Radhiyallahu Anha. Hadhrat Ayesha Radhiyallahu Anha wore the Jilbaab – not the Jahannami jeans and tops which reveal the shape of a woman’s legs, arms, etc. Neither did she wear the shaitaani rag they refer to as ‘niqab’ nowadays!

Hadhrat Ayesha Radhiyallahu Anha did not deliver a lecture at the Eidgah like the immoral ‘prostitutes’ of this age!!!!

Furthermore, when women complained about the ban imposed on them by Hadhrat Umar (Radhiyallahu Anhu), Hadhrat Ayesha (Radhiyallahu Anha) commented: *“If Nabi (Sallallahu Alayhi Wasallam) had known what Umar now knows (i.e. of the condition of the women), he would not have granted you permission to emerge (for going to the Musjid).”*

## PUNISHMENT

In a flaccid attempt to water down the Fatwa of Hadhrat Ayesha Radhiyallahu Anha, she avers in a very puerile and vile manner:

*“An important principle in Islam is that authorities cannot punish someone for the actions of others. Allah says in the Qur’an, "No soul is responsible for another soul" [Surah Al-An’am Verse 164]. Thus, even if a few men or women did something wrong, others are not allowed to be punished for their mistakes.”*

### **Response:**

1. Here again she pretends as if she knows more than Hadhrat Ayesha Radhiyallahu Anha. She implies that Hadhrat Ayesha Radhiyallahu Anha and the Sahaabah Radhiyallahu Anhum went against the Qur’aan. *(Allah save us from such blasphemy. Aameen)*

It should be remembered that those who promote women attending the Masaajid, have to attack the Sahaabah Radhiyallahu Anhum and please the Shia clergy.

2. There is no punishment here. The talk of punishment is ridiculous. Prohibition has been confused with punishment. Describing the Law of the

Shariah as a punishment, is indeed taking out fault from the Shariah. And this is clear kufr.

Banning women from the Masaajid is not a ‘punishment’. It is stupid to interpret a Shar’i prohibition as a ‘punishment’. The discussion pertains to prohibiting women from the Masaajid – not to punishing women who attend the Masaajid.

No one is advocating that women should be ‘punished’ if they visit the Masaajid. There is no mention of women being jailed, whipped or ‘beaten’ for visiting the Masaajid. The Sahaabah Radhiyallahu Anhum did not ‘punish’ any woman who intended to visit the Masaajid. On the contrary, they used pebbles to drive the women away from the Masaajid.

Which woman in this age upholds the strict conditions which were set by Nabi Sallallahu Alayhi Wasallam which the Amra-Auda-clique conveniently conceal from the masses?

3. What about the principle of *saddan lil baab* (closing the doors to fitnah)? Are these deviates intending to post guards at the entrances of the Masaajid to examine every woman entering and then to sift and sort out the Faajiraat and prostitutes and consequently prevent and proscribe those women from entering the Masaajid who do not uphold the strict conditions?

And who will execute such an impossible task when Amra and her clique automatically deserve to be banned from the Masaajid due to their *Faasiqah-Faajirah* status.

4. She actually ‘*accuses*’ Hadhrat Ayesha Radhiyallahu Anha for punishing some for the actions of others! Is Ms Amra really a Muslim? Or is she a Zindeeqah pretending to be a Muslimah?

Can such filth ever emerge from the mouth a genuine Muslim against Hadhrat Ayesha Radhiyallahu Anha? Can one be so disrespectful, insolent and impudent to even quote an Aayat of the Qur’aan against Hadhrat Ayesha Radhiyallahu Anha and the other Sahabah???

She and her Zindeeq ilk have made such statements which are a direct assault on the integrity of Ummul Mu’mineen, Hadhrat Aishah (Radhiyallahu Anha). She has betrayed in her ‘open letter’ Shia concepts of Kufr!

She therefore outright dismisses the pronouncements of the senior Sahaabah and stupidly attempts to submit the Ahaadith to her own silly interpretation. It is precisely for this reason – her shiah leanings – that the moron has postulated her absurd hypothesis of the Fatawa of the Sahaabah acting in conflict with the laws of Allah Ta’ala and Rasulullah Sallallahu Alayhi Wasallam which she misinterprets as an ‘abrogation’.

5. Hadhrat Ayesha Radhiyallahu Anha and the other Sahaabah Radhiyallahu Anhum had summed up the general situation of women.

Now what about the other Sahaabah who even threw small pebbles at the women which is mentioned in authentic Ahaadeeth. What Kufr opinion do these morons have regarding Hadhrat Umar, Ibn Mas'ood, Ibn Umar, Ibn Abbas, etc. (Radhiyallahu Anhum)?

She suffers from a shia mentality. She deserves to be banned from the Masaajid. She is the one who deserves a punishment. If she is still a Muslim, then she should fear the punishment of Allah for uttering such rubbish against Hadhrat Ayesha Radhiyallahu Anha.

When people are persistent on their Baatil, and their intransigence and arrogance prevent them from accepting and understanding the Haq, then it is observed that frequently in this age, they adopt such a stance or flaunt such opinions which even causes them to compromise their Imaan. Trifling with the Deen is in fact a negation of Imaan!

May Allah grant us *Maut* (death) upon Imaan. Aameen

## SECTION 5 – THE FITNAH ARGUMENT

Amra, then states:

*With regards to Aisha's (RA) statement, the newsletter further says that women should not attend the Salaat, neither at the Musjid nor at the Eid Gaah because of the "fitna" that is prevalent today. We are often presented with this kind of argument - that women are a fitna and may cause a distraction for men at the mosque.*

### **Response:**

1. Yes, women are a Fitnah. In fact they pose the greatest Fitnah. Nabi Sallallahu Alayhi Wasallam emphatically warned: *"I have not left behind for men a greater Fitnah than women."*

Ibn Majah and Tirmizi have a whole chapter on the Fitnah of women and the title of the chapter speaks volumes in refutation of the modernists of this era who are trying to scuttle the Shariah!

2. And yes, women will be a cause of distraction for men at the Masaajid. That is why the Sahaabah banned women from the Masaajid. And Nabi Sallallahu Alayhi Wasallam stipulated strict rules and regulations for women who attend the Masaajid.

Furthermore, Nabi Sallallahu Alayhi Wasallam said:

*“Women are aurah (objects of concealment). Indeed when they emerge (from their homes), shaitaan (lies in ambush and) surreptitiously follows her. Indeed, she is closest to Allah Ta`ala in the innermost corner of her home.”*

All those who have made an attempt to negate the *illat* of Fitnah, are morons. Reality rejects their confounded stupidity. Can one be so moronic and audacious to deny the Fitnah of women which Nabi Sallallahu Alayhi Wasallam himself spoke about???

## THE SUNNAH

Pretending to be an authority of the Shariah, the deviate states:

*“It is imperative that we deal with such instances in a way that conforms to the Sunnah. So what did the Prophet (SAW) do when he received a complaint that men in the back rows were looking at women? He (SAW) advised the males not to look at the women; he did not change the layout of the mosque.”*

### **Response:**

1. She is compelled to acknowledge the Fitnah which comes in the wake of women attending the Masaajid.

2. Here she also implies that the Sahaabah dealt with Fitnah in a way which does not conform to the Sunnah. It seems as if the ‘Madinah Institute’ of Cape Town is saturated with Kufr!

At every juncture, she postulates anti-Sahaabah assumptions. She has forgotten that Nabi Sallallahu Alayhi Wasallam said:

***“Fear Allah! Fear Allah as far as my Sahaabah are concerned. Don’t make them a target (of criticism) after me! He who loves them (i.e. the Sahabah), then it is because of love for me that he loves them. And he who hates them (i.e. the Sahaabah), it is because of hatred for me that he hates them.”***

Ms Amra has directly assaulted the integrity of the Sahaabah Radhiyallahu Anhum. The above Hadeeth throws much light on her reality.

3. **‘Ban them’** said Nabi Sallallahu Alayhi Wasallam. According to Nabi Sallallahu Alayhi Wasallam, those women who do not uphold the strict conditions which he placed for the initial permission of women attending the Masaajid, should be forbidden and prohibited from the Masaajid.

Nabi Sallallahu Alayhi Wasallam did not say that if women do not observe for example the condition of Tafilaat, then the men should merely lower their gaze.



In such a scenario, they should be proscribed from the Masaajid.

When Ghushl-e-Janaabat becomes obligatory upon a woman who emerges from her home perfumed and beautified, then what should be said about the flashy and shiny Abaayas and then what would the ruling be regarding prostitutes who wish to attend the Masaajid with jeans and tops!!!

Hadhrat Abu Hurairah (radhiyallahu anhu), one of the most senior among the Sahaabah, narrated that once a woman crossed his path. The fragrance of perfume was exuding from her. He said: “*O Amatallah! (Female Servant of Allah)! Are you coming from the Musjid? She said: ‘Yes’. He commented: “I heard my beloved Abul Qasim (i.e. Rasulullah – sallallahu alayhi wasallam) say: ‘**The Salaat of a woman who applies perfume for attending this Musjid is not accepted until she returns (to her home) and takes a ghushl just like the ghushl she takes when she is sexually defiled.**” (Abu Dawood)*

It should be quite clear to the women of Islam that women who apply perfume and adorn themselves with finery and attend public places are in the state of *janaabat*. As long as they do not return home and take a full and valid *ghushl*, their Salaat will not be accepted by Allah Ta’ala. Perfume applied at the time of emergence from the home, ceremoniously defiles a

woman and the only way of gaining purification is to return home and take a *ghusl*.

The severity of this issue should be more than adequate to convince unbiased, straight-thinking and concerned Muslim females that it is haraam for them to attend the Masaajid which the napaak ‘female’ agents of shaitaan are satanically propagating to lure other women into the snare of moral and spiritual ruin.

4. In the time of Nabi Sallallahu Alayhi Wasallam, women upheld the strict regulations, hence they were not debarred from the Masaajid. So, when a man looked at a woman, he was commanded to lower his gaze. Both the men and women upheld the Shariah.

But, in this age, women do not observe the conditions. Both the women and men are immoral. It suffices to say that the permission which existed in the time of Nabi Sallallahu Alayhi Wasallam ceased to exist fourteen centuries ago.

The high degree of Deeni intelligence and insight of the Sahaabah convinced them that if women are not prevented from the Masaajid, the situation will deteriorate to the extent where the Masaajid will be no better than the Christian churches.

The consequences of females participating in public worship in congregational form are aptly mirrored in the churches. But, today Zindeeqs pretending to be

Muslims and even modernists in religious garb are attempting to destroy the atmosphere of piety which still prevails inside the Masaajid of the Ummah.

5. There is no need to change the layout of the Masaajid. There is no need for female facilities. There is a need to ban them!!! **Ban Them! Prevent them! Prohibit them** – says Nabi Sallallahu Alayhi Wasallam!!!

When women are to be chased away from the Masaajid, then it is just too stupid to even contemplate over ‘ladies facilities’. The facilities should be to ban women from the Masaajid, not to accommodate them and pollute the environs of the Masaajid with immorality.

The amount of **Zina** of just the eyes that takes place at the Masaajid which allow women to attend, is adequate to convince people of intelligence that women should be proscribed from the Masaajid and that the Sahaabah Radhiyallahu Anhum acted correctly by prohibiting women from the Masaajid – which have to be abodes of Taqwa! A Masjid is not a corrupt school or university.

## **NO CURTAIN OR WALL**

Without thinking, she then avers:

*“He (SAW) did not add a curtain or wall or prevent the women from coming to the mosque.”*

**Response:**

Obviously, there is no need for a curtain or a wall. There is no need for a ladies section. Nabi Sallallahu Alayhi Wasallam clearly said:

***“O People! Prohibit your women from coming to the Musjid with finery and coquetry.”***

So, there is no need for a curtain or wall when women are to be banned from the Masaajid! They need to be prohibited. They need to stick to the four walls of their homes! The Qur’aan commands women to be glued to their homes and only to emerge for necessities.

The honour and privilege of performing Salaat behind Nabi Sallallahu Alayhi Wasallam does not exist in this age. The strict conditions which Nabi Sallallahu Alayhi Wasallam stipulated for females to attend the Masaajid are likewise not upheld in this age!

Ms Amra’s averment betrays her knowledge of the Qur’aan. The several Aayaat pertaining to Hijaab are obviously not in her favour. Once again, it is downright stupid for morons of this age to compare themselves to the Sahaabah Radhiyallahu Anhum.

## HADHRAT FADHL IBN ABBAS RADHIYALLAHU ANHU

In a very feeble attempt to override the Shariah, she states:

*“On another occasion, an authentic narration records an incident where a sahabi, Al-Fadl bin Abbas (RA), stared at a beautiful woman. The Prophet (SAW) responded by turning the face of Al-Fadl such that he could not gaze at her. What we learn is that the Prophet (SAW) deals with Al-Fadl with gentleness and does not condemn him. More importantly, he (SAW) does not utter words that would make Al-Fadl believe that the source of the problem was the presence of the woman, and that Al-Fadl had no responsibility in staring at her. On the contrary, he (SAW) gently turns Al-Fadl’s face away, teaching him that he is the one who needs to be responsible for his actions.”*

### Response:

1. Indeed, this woman’s understanding of Fiqh is extremely inverted. When Nabi Sallallahu Alayhi Wasallam himself stipulated strict conditions ***upon the women*** for the initial permissibility of women attending the Masaajid, it is then stupid to quote the Hadeeth of Fadhl Ibn Abbas with the motive of shifting the blame to the immoral men of this age.

That many men are immoral is not denied. But, why deny the immorality and shamelessness of many women?

Allah save us from His Punishment! Aameen! These *Faahishaat* (shameless and immoral women) are affronted at the Ulama who condemn their lewd jeans and tops, and they wish to attend the Masaajid with jeans-and-tops, and they even have the Kufr audacity of quoting Ahaadeeth thereby implying that they may attend the Masaajid as they wish, and the men are to be blamed for all the ensuing immorality which comes in its wake.

They want to dress up like prostitutes and they expect immoral men not to stare at their beauty and the shapes of their bodies! Whilst it is necessary for men to lower the gaze, this is not a license for women to dress up immodestly and with lewd attire!

2. Do these shameless women really follow Nabi Sallallahu Alayhi Wasallam or not??? If yes, then what about all the strict conditions that Nabi Sallallahu Alayhi Wasallam stipulated for females to attend the Masaajid!

When the conditions are not upheld, the prohibition comes in force!

Are the women in this era willing to fulfill the condition of *Tafilaat* (dressing shabbily, unperfumed

and with even a slight odour emanating from them)?  
No!

Are the women in this era willing to wear Jilbaabs which is a Qur'aanic requirement? No! And remember that the Jilbaab is a garment which entails even the face of a woman to be covered, leaving just one eye obscurely exposed!!!

Are the women and men prepared to lower their gazes which is a Qur'aanic command? No!

Are the women willing to lower their voices so that no man hears them? No!

Are the women prepared to avoid intermingling of the sexes? No! And will the men even abstain from intermingling? No!

It is just no-no-no-no-no, then how can it ever be permissible for women to attend the Masaajid?

3. The gentleness of Nabi Sallallahu Alayhi Wasallam is not denied. The severity of Nabi Sallallahu Alayhi Wasallam is also not denied to the extent that we know that Nabi Sallallahu Alayhi Wasallam even cursed several people in his life!

Kindly view the tone of Nabi Sallallahu Alayhi Wasallam in the following pertinent examples and let us remove the stupid notions of 'gentleness',

‘softness’, ‘sweet words’, the so-called rubbish ‘Hikmat’ (dubious diplomacy) and the senseless concepts of Jahannami-type ‘unity’ from our minds:

A – Women who do not observe proper Hijaab come within the scope of the following curse mentioned by Nabi Sallallahu Alayhi Wasallam:

***“The curse of Allah, the Malaaikeh and of all people is on a woman who removes her jilbaab (outer-cloak) in any place which is not the home of her husband.”***

B – Women who wish to attend the Masaajid with jeans-and-tops and attractive clothing such as the sparkling Abaayas of this era come within the purview of the following curse mentioned by Nabi Sallallahu Alayhi Wasallam:

***“O people! prohibit your women from wearing beautiful garments and from showing off in the Musjid, for verily, Bani Israeel were not cursed until their women started to wear beautiful garments and show off inside the Musjid.”***

C – Women who emerge from their homes with perfume, make-up, lotions and potions to beautify themselves, are aptly designated as Zaaniyaat (adulteresses, prostitutes) by Nabi Sallallahu Alayhi Wasallam:



***“Any woman who applies perfume and passes by a gathering is like an adulteress.”***

D – Women who dress up in a manner which causes men to look at them are cursed as well as the immoral men who looked at them are cursed in the following Hadeeth of Nabi Sallallahu Alayhi Wasallam:

***“Allah curses the one who looks (at females) and the one to whom the gaze was directed (i.e. the woman who emerged unnecessarily from her home and thus caused men to glance at her)”.***

The practice of women attending the Masaajid in this belated age where shamelessness is the order of the day, is undoubtedly an accursed practice only befitting deviates and morons who are not interested in the Law of Allah – i.e. the Shariah as explained by the Fuqaha. These Divine Curses are the initial consequences of abandoning Taqleed, not following one of the four Math-habs, acting bigger than one's boots by pretending to be a plastic Mujtahid and interfering with the Shariah! The ultimate consequence is the Divine Lash which is the prelude to the Fire of Hell (Jahannam). But morons clamouring for women to attend the Masaajid and for ladies' facilities at the Masaajid, are too stupid to understand simple things....

## SECTION 6 – THE JILBAAB AND EID SALAAT

She then shoots herself in the foot, by averring:

*"I conclude with a narration that specifically pertains to women attending the Eid Salaat. It seems odd that it was omitted from the Jamiat newsletter. The Prophet (SAW) not only permits women to attend the prayer but ordered them to attend, saying that if they did not have an outer garment (jilbaab) to wear; they should borrow one from another woman.*

*Umm Atiyyah narrated:*

*"Allah's Messenger would order the virgins, the mature women, the secluded and the menstruating to go out for the two Eids. As for the menstruating women, they were to stay away from the Musalla and participate in the Muslims supplications." One of them said: 'O Messenger of Allah! What if she does not have a Jilbab? He said: 'Then let her sister lend her a Jilbab.'" [Jami` at-Tirmidhi]"*

Response:

1. A response to this Hadeeth has already been explained in our response to the Bid'atis of Habibia Soofie Mosque.

Nevertheless, it was a mere concession as explained by Allamah Sarakhsi. Explaining the concession

which is not applicable anymore, Allamah Sarakhsi states: *“So it is evident that their Khurooj (for Eid Salaah during the concession period) was only to increase the number of the Muslims.”* This is confirmed by the Hanafi and Shaafi Fuqaha and this is the response to the Hadith of Umme Atiyyah Radhiyallahu Anha that deviates love to quote.

On page 109 is Imaam Nawawi’s response. The view of impermissibility is backed up with the fatwa of Hazrat Ayesha Radhiyallahu Anha. Allamah Aini says: *“Where is Hazrat Umme Atiyyah Radhiyallahu Anha in comparison to Hazrat Ayesha Radhiyallahu Anha?”*

2. Since the Jilbaab is a Qur’aanic injunction, we wonder if those quoting the Hadeeth of Hadhrat Umme Atiyyah Radhiyyalhu Anha, even know the meaning of a Jilbaab?

When women emerged in those days, they were thoroughly concealed in their jilbaabs which were very large outer garments or sheets of unattractive colour. The sheets were so big that normally two women could be wrapped up in a single jilbaab. The jilbaab was not merely flung over the shoulders. It covered the entire head and the face as well. The jilbaab which the ladies wore during the time of Rasulullah (Sallallahu Alayhi Wasallam) was not a stylish garment with a decorative rag (niqaab - face-veil). It was not designed for beauty as are some of the

burqaahs of modern times. The jilbaab covered every part of the body, the head and face included. It had to be left slightly open to enable the women to see where they were walking. In other words, they had to peep through an opening to see their way. Such garments will not be worn by women of today.

It is Haraam for a woman to emerge from her home in a beautified manner. Tirmizi has a chapter on this. The Qur'aan even condemns the *Mutabarrijaat* (women who exhibit their beauty).

We hope Ms Amra and her ilk enjoy the meaning of the Jilbaab! These Faasiqaat-Faahishaat women are not prepared to abandon their shameless attire such as tops-and-pants, so the Jilbaab should be objectionable to them. Their quoting the Hadeeth of Umme Atiyyah Radhiyallahu Anha, is indeed laughable, shortsighted and merely eristic.

## THE WUJOOB OF THE JILBAAB

3. Furthermore, this Hadeeth clearly proves the **Wujoob** (necessity) of the Jilbaab! The compulsion of the Jilbaab and women covering their faces is in fact established and proven from the Qur'aan in Surah Ahzaab Verse 59.

How many women wear the Jilbaab in this age? Even Amra does not don the Jilbaab!!! In fact, she

shamelessly delivered a lecture at a Shaitaani so-called TIP-Eidgah few years ago.

Now, such immoral and shameless women and their moronic ilk have the audacity to dictate to the Ulama-e-Haq how to conduct themselves. Shame on these *be-hayaa* Fussaaq! It is more honourable for them to shut their mouths instead of disgorging rubbish.

She should rather shoot herself in her head instead of shooting herself in her feet with such silly arguments! It is extremely odd that she expects us to give preference to the Hadeeth of Umme-Atiyyah Radhiyallahu Anha over the Hadeeth of Hadhrat Ayesha Radhiyallahu Anha. It gives us a clear picture of her kindergarten status in terms of Shar'i Usools.

It should not be difficult to understand the Zindeeqah status of such women! Their interpretations of the Qur'aan and Hadeeth are not just moronic, but totally in conflict with the Shariah!

That is why the Fuqaha have stated that it is ***Waaajib*** upon the Aami to follow the Fuqaha! (*Aami refers to lay-people like Ms Amra, Jasser Auda, Akram Nadwi and all ignoramuses, morons, and fools.*)

The following is mentioned by the illustrious Muhaddith, Allamah Margheenaani (passed away 593 Hijri) in his powerful Fiqh Kitab, the Hanafi masterpiece, Al-Hidaayah:

لأن على العامي الاقتداء بالفقهاء لعدم الاهتداء في  
حقه إلى معرفة الأحاديث.

*“It is obligatory upon the layman to follow the Fuqaha because he cannot understand the Ahaadith by himself.”*

The Aami (non-Aalim) does not have knowledge of the Science of Hadeeth, hence it is incumbent upon him to follow the Fuqaha. Since the non-Aalim is unaware of even the basics of the relevant Sciences pertaining to Hadeeth, he has no right to refer directly to the Ahaadeeth. He should incumbently follow the Fuqaha. It is his right to follow the Fuqaha.

She is not from the Ulama fraternity, thus she baselessly claims that she has *‘always looked up to the Ulemah for guidance’* (sic!)

Then she contradicts herself by stating that the work of the Ulama had inspired her to do her *own path of the study of deen*. She wallows in Jahaalat. Which genuine Aalim encourages laymen to study Deen on their own. She maybe refers to moron Ulama-e-Soo and in all probability, she refers to Zindeeqs and Murtads parading as ‘ulama’!

4. It has been explained over and over that we may not refer directly to Qur'aan and Hadeeth for Masaail. The non-Mujtahid has no right to issue Fatwas based on his crooked personal understanding of an Aayat or Hadeeth.

The Fuqaha – who are the authorities of the Shariah – will explain the reality of the Ahaadeeth to us. By quoting the Hadeeth of Umme Atiyyah, all deviates including the wayward so-called Salafis have exhibited their jahaalat, misunderstood the Hadeeth, misinterpreted it and yet they all have miserably failed to present even one basis for women to attend the Masaajid in an era of Fisq and Fujoor.

The fundamental blunder committed by the deviated morons, is that they consider themselves capable of formulating a law by means of direct reference to the Qur'aan and Ahaadith.

They are in no position to cite a Hadith and issue a fatwa on the basis of their corrupt understanding of the Hadith. These ignoramuses grab hold of a translation, cite a hadith and proclaim that specific hadith as the 'fatwa' to be followed. Their stupidity does not permit them any better understanding.

There are many elements of Ilm to which narrations and Qur'aanic verses have to be submitted before a specific ruling could be formulated. But being ignorant of the various academic branches of Deeni

Knowledge, these morons pretending to be Mujtahids have acquitted themselves most audaciously because “fools rush in where angels dread to tread”. They have made pompous fools of themselves by blissfully displaying their own *jahaalat*.

The following is a beautiful statement of Allamah Aini Rahimahullah (passed away 855 Hijri):

العامي إذا سمع حديثاً ليس له أن يأخذ بظاهره، لأنه لا يهتدي إلى معرفة أحواله، لأنه قد يكون منسوخاً أو متروكاً أو مصروفاً عن ظاهره.

“The non-Aalim – when he hears a Hadeeth, he has no right to interpret the Hadeeth according its *zaahiri* (outward) meaning. This is because he has no guidance to the recognition of the state of the Hadeeth because the Hadeeth could be *Mansookh* (abrogated) or *Matrook* (not practised upon by the *Salafus Saaliheen* due to valid reasons) or has been turned away from its external meaning (it has a different meaning than what a person actually reads)” (Al-Binaayah)

The above beautiful statement is the Sharah (commentary) of Allamah Aini on the Arabic text of Hidaayah quoted two pages earlier which explains the **Wujoob** (necessity) of following the Fuqaha.



# THE FATWA OF THE HANAFI MATH-HAB

(1) Allamah Mowsili (passed away 683) states: *“The accepted verdict is that during our times nothing of it (i.e. whether the women attending the Musjid, Eidgah, etc. are young or old) is permissible because of the fasaad of the times and the rampancy of immorality.”*  
**(Al-Ikhtiyaar li Ta’leelil Mukhtaar)**

(2) Allamah Fakhrud Deen Zayla’ee states:

*“And his statement ‘women should not attend Jamaa’aat’. Allamah Aini said: and included under the scope of the word ‘Jamaa’aat’ is Jumuaahs, Eids, Istisqaa, Lecture gatherings, especially by those juhala who misleadingly present themselves in the garb of the Ulama.”*

*“They should not attend congregations, i.e. in all Salaats, whether they (the women) are young or old. This is the verdict of the Mutakh-khireen (Fuqaha of the Ahnaaf) because of the rise of fasaad in our times...The accepted verdict in our age is prohibition for all (Salaats) because of the change in the times. Precisely for this reason did Aishah (radhiyallahu anha) say: “If Rasulullah had seen of the women what we have seen, then most assuredly he would have forbidden them from the Musjid just as the women of Bani Israaeel were prohibited. Women have*

*introduced (in their lives) adornment, perfume and wearing jewellery. It was for this reason that Umar (radhiyallahu anhu) had forbidden them (from attending the Musjid). The changing of the ahkaam because of the changing of the times cannot be denied, e.g. it is permissible to lock the Musjid in our age (whereas originally this was not permissible).”*

**(Tabyeenul Haqaiq)**

(3) Allamah Baabarti (passed away 786) states: “*And the fatwa today is on the impermissibility of women attending the Salaat – all of them (including Eid) – because of the appearance of fasaad.*” **(Al-Inaayah)**

(4) Allamah Aini Rahimahullah stated the following in his Sharah on Bukhaari:

فانظر إلى ما قالت الصديقة رضي الله تعالى عنها من  
قولها لو أدرك رسول الله ما أحدثت النساء وليس بين  
هذا القول وبين وفاة النبي إلا مدة يسيرة على أن  
نساء ذلك الزمان ما أحدثن جزءاً من ألف جزء مما  
أحدثت نساء هذا الزمان

“So look at what **Hadhrat Aisha Radhiyallahu Anha** said: ‘If Rasulullah Sallallahu Alayhi Wasallam saw what the women have introduced’. And it was not (a

*long period of time) between this statement (i.e. the above-mentioned portion of Hadhrat Ayesha's Radhiyallahu Anha Fatwa) and the demise of Nabi Alayhis Salaam except a very short period. Moreover, the women (of that era) did not introduce even one-thousandth (1000<sup>th</sup>) of what the women of this era (i.e. around 800 Hijri) have introduced.”*

**(Umdatul Qaari – Vol 6 Pg 228 – Darul Kutubul Ilmiyyah)**

In his Sharah on Abu Dawood, Allamah Aini after mentioning the above-statement, very emphatically states:

ولو كانت هذه النساء في ذلك الزمان لمُنْعِن الحياة  
فضلاً عن أن يَمْنَعِن المسجد ونحوه.

*“... Thus, if it was the women of this era, they would be banished from existence, leave alone them being prohibited from the Masaajid and other places.”*

**(Sharah Abu Dawood – Vol 3. Pg 54)**

ونحوها ( قلت ) لو شاهدت عائشة رضي الله تعالى  
عنهما ما أحدث نساء هذا الزمان من أنواع البدع  
والمنكرات لكانت أشد إنكاراً ولا سيما نساء مصر  
فإن فيهن بدعاً لا توصف ومنكرات لا تمنع

*“If Aisha (Radhiyallahu anha) had observed the innovations and evils which the women of this age (i.e. the 8th century of Islam) have introduced, her rejection (of women attending the Musjid), would be more vehement.” (Umdatul Qaari)*

Pg 227 then mentions more than 20 acts of haraam.

قلت هذا الكلام من عائشة بعذر من يسير جدا بعد  
النبي وأما اليوم فنعوذ بالله من ذلك فلا يرخص في  
خروجهن مطلقا للعيد وغيره ولا سيما نساء مصر  
على ما لا يخفى

*“This statement of Hadhrat Aishah (Radhiyallahu anha) was occasioned by a very slight reason (germinating) after the demise of Rasulullaah (Sallallahu ‘Alayhi Wasallam). However, today — we seek protection in ALLAH — consent can never be given for the emergence of women (from their homes) for either ‘Eid or other Salaats.”*

**(Aini — Sharah Bukhaari – Vol 3. Pg 404)**

Since Allaamah Aini (Rahmatullaahi Alayh) mentions that in his era the condition of women had deteriorated to such a level, then Allah Ta’ala save us. In our era (which is the 15th Islamic century), the

degenerate condition of women (*as well as the men*) is beyond description!

(5) Allamah Daamaad Aafandi (passed away 1078) Rahimahullah states: “*Verily, in our times, they (women) are prohibited from attending congregational Salaat (The Fardh Salaat, Jumuah, Eidayn, etc.) and upon this view is the fatwa.*”

**(Majma’ul Anhur)**

## **MS AMRA’S BASELESS ACCUSATIONS**

*“As a community looking to the Ulemah for guidance, the Ulemah are obliged to share the full spectrum of opinions and views on a matter where there is clear and legitimate ikhtilaaf (difference of opinion) among the scholars, rather than present a singular opinion, as binding and the only opinion.*

*I hope that the above discussion will encourage the Jamiat and other Ulemah bodies to be more circumspect in their presentation of Islamic teachings in the future, insha Allah. Good scholarship requires honesty – where all sides of the argument are presented, where the views of all the madhabib [sic] are stated, where legitimate scholarly difference of opinion is acknowledged rather than ignored, and where the rules of Usul ul Fiqh are adhered to consistently and accurately. May Allah’s peace,*

*blessings and guidance be upon us all. Aameen.  
Sincerely, Ms Amra (Durban) ”*

Subhaan-Allah! According to Ms Amra, the ‘*Jamiat and other Ulemah bodies*’ who are against women attending the Masaajid are implicitly accused of:

- not sharing the full spectrum of opinions...where there is clear Ikhtilaaf...,
- presenting singular opinions as binding and the only option,
- not being sufficiently circumspect in their presentation of Islamic teachings,
- not having good scholarship,
- not being ‘honest’,
- not presenting all sides of the argument,
- not stating the views of all the madhahib,
- not acknowledging but rather ignoring legitimate scholarly difference of opinion,
- not adhering consistently and accurately to the rules of Usul ul Fiqh,
- and much more.....which was not mentioned by her!!!

This is how Ms Amra describes the Ulama-e-Haq. Allah knows best how many more slanderous accusations against the Ulama she has in her heart!

We may comfortably say to these prostitutes and lesbians sprawling and straggling in ‘glass houses’ that they should not throw stones at the Ulama when

they have made themselves ‘Waqf’ to Shaitaan whose abode is the Fire of Jahannam.

## SUMMARY

Ms Amra has miserably failed to prove the permissibility of women attending the Masaajid!

It should also be remembered that Amra did a stint at the pro-Shia so-called ‘Madinah’ Institute of Cape Town. So, her comments will be definitely Shia-influenced. She ‘graduated’ at the soiled hands of Ninowy – the rubbish Pro-Shia! And to top it all, these so-called ‘*Madinah*’ *Institutes* are very anti-Sunnah, extremely liberal and they are academically bankrupt!

Just any Tom, Dick, Harry, Mary or Jane has no entitlement to issue Fatwas and to comment on the Shariah. The Shariah is not the domain of Toms and Janes. Amra and her ilk should stop interfering with the Shariah, lest she makes herself a Kaafir – a path which she and her cohorts are currently plodding.

Her apodalic arguments clearly show that she is extremely ignorant and also extremely audacious. And there is no doubt that this woman is an ignoramus Zindeeqah who acts too big for her boots! ***We conclude that it is Haraam for women to attend the Masaajid!!!***

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FOLLOWING WEBSITE:

[www.jamiatnc.co.za](http://www.jamiatnc.co.za)

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*“And, no one will hesitate in prohibiting women (from the Musjid, the Eidgah, the shopping malls, and emerging from the home in general) except a **ghabi (moron) who is a jaahil**, and who lacks ability in understanding the subtleties of the Shariah .....The correct verdict is categorical Tahreem (i.e. haraam for women to come to the Musjid), and this is the Fatwa. And, this in a nutshell is our (Shaa’fi’) Math-hab.”*

[HADHRAT IBN HAJAR HAITAMI RAHIMAHULLAH]

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